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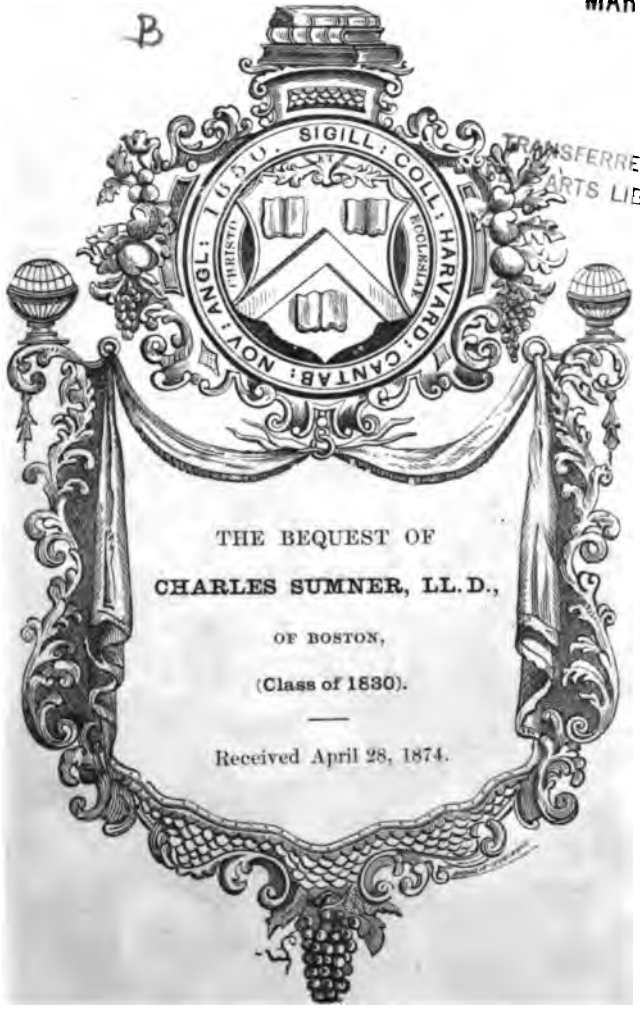
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GRAPHIC & HISTORICAL

Description

of the

CATHEDRALS of GREAT BRITAIN.

Vol. III.



West door Lichfield Cathedral.

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HISTORY AND ANTIQUITIES

OF THE

Cathedral Churches

OF

GREAT BRITAIN.

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HISTORY AND ANTIQUITIES

OF THE

CATHEDRAL CHURCHES AND SEE

OF

Lichfield & Coventry.

The diocess of Lichfield and Coventry was one of the first which originated solely with the Saxon Christians. Prior to the arrival of those warriors, we have no authentic records of the existence or state of Lichfield, nor has any reason been assigned why it so early became the seat of episcopal authority. The monkish tale of the massacre of above a thousand Christians, who were the converts of a St. Amphibalus (i. e. the cloak of St. Alban), in the year 286, has long been consigned to the nursery of papal superstition. It could not therefore have attracted the attention of the Christian missionaries among the Mercians, in consequence, as alleged, of being the place of a martyrdom*, which never existed, and which was not even thought of till many centuries later. A better cause for its becoming the abode of pious Christians, may be found in its peculiar situation. From the observations and historical elucidations of the late rev. S. Shaw, it is unquestionable that Lichfield was in the immediate vicinity of druidical and other pagan temples. The high grounds, the adjacent forest of Cannock, the central situation, the numerous articles of antiquity found in the district, all contribute to prove that this city, or its environs, must have been the site of religious structures, and the theatre of devotion for time immemorial. That it was near the seat of the arch-druid of Britain seems extremely probable. When the Saxon idolatry had risen on the ruins of its predecessors, it was usual, as at Godmundingham, to establish the Saxon rites in the same vicinity. The early Christian missionaries, in like manner, always endeavoured to find an abode somewhat contiguous to that of the Flamens, in order that the people might be able to see, compare, and reflect on their different characters and principles. Hence we have a very satisfactory cause, and also reasons deduced from the best established historical facts, for the se-

* In proof of its being a holy site, it has been ingeniously observed, that "a distance of 20 yards more to the north would have placed the building on the summit of the hill, where the great labour of levelling the ground, which appears to have been employed, might have been spared;" but it is impossible to form any conjecture what was the structure of the ground when the building was not perhaps half the present dimensions.

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lection of this city to be the episcopal see of the kingdom of Mercia. The same circumstances will account for the name of Lichfield * being entirely Saxon.

When the prince of Mercia was converted to Christianity † about 650, his first efforts were directed to favour its votaries at Lichfield. It is, however, to the victorious Oswy, king of Northumberland, that we owe the regular establishment of Christian worship in Lichfield and its erection into an episcopal see. This monarch is said to have built a church here about 656, for the Mercian Christians; and that Duina or Dwina, one of the four Scots divines who accompanied Peada from Northumberland, was nominated the first bishop. Dwina was succeeded by Ceflach in 658, by Trumhere, the first Englishman, in 660, and Jaruman, in 663. In 669 Ceadda, or Cedda, since called St. Chad, became bishop of Lichfield. This wonder-working person, most generally known as the god of mineral wells, was translated to York in about three years after. It appears most probable, that before the reign of this energetic prelate, there was no cathedral ‡ in Lichfield. Yet many writers have stated, that during the "prelacy of Jaruman in 667 (ten years after its reputed commencement), the cathedral was still building, and that between the years 695 and 700 bishop Eathead or Headda (who was also bishop of Sidnacester), built, or rather dedicated, a church in Lichfield to St. Peter, whither he removed the bones § of Ceadda." It appears, from the observations of Leland and others, that there were two religious establishments here at an early period, of which very little is now known. One was

* Dr. Johnson interpreted Lichfield to mean "the field of the dead." In the Saxon it is written *Licet-feld*, by Bede *Licet* and *Licit-feld*, which Lambarde translates *cadaverum campus*. The old Latin Chroniclers wrote it *Lichenfeld*, *Lickfeld*, *Licathfelda*, *Lichefeld*, *Lychefeld*, &c. all of which signifying "The field of dead bodies." This name perfectly corresponds to its situation, as stated above, and may have originated in its being the place where the Flamens threw the dead bodies of the victims which they sacrificed. The Saxon term *lice*, with which it has been uniformly written, signifying body in general, seems to favour this inference more than that of its being the site of massacres, battles, &c. and the common grave of hundreds of human beings. That *liche* or *lyche*-gate, signified the place which a corpse passed to the grave, or was set down till the priest arrived, argues nothing against the idea of Lichefeld being "the field of the sacrificed bodies" of cattle. Others, indeed, among whom was the late judicious Mr. Shaw, allege that its name was derived from the Saxon *leccian*, to water; whence *lece*, *lec*, &c. a lake or a leach, and also *Lichefield* or *Lechfield*! But this etymon, independently of its sinning against all critical canons, by totally changing the radical term, first assumes as a fact that this "whole tract of land was covered with water," and then grafts a meaning on the fanciful assumption; it is likewise not very compatible with its concomitant appellation, field, which always appears in the name of this city.

† All that is authentically recorded respecting this conversion is mentioned in the "Graphical and Historical Description of Peterburg," to which the reader is referred.

‡ Wharton observes, "nullam tamen cathedram sive certam Sedem sibi positam habuerunt, in monasteriis vitam ageri contenti." Dr. Wilkes in the Monast. Angl. ascribes the building of the first church here to Peada, the son-in-law of Oswy, and alleges that there was none in Lichfield before the time of Ceadda; "for Diuma being a priest and not a bishop, may well be supposed to have lived as a chaplain in the king's palace, as we know Asser did long after in that of Alfred, and the rather, because no other family was at that time become Christians."

§ According to Bede, Ceadda was originally buried at Stowe, a fact which seems to militate against the opinion of there being at that period so very few places of Christian worship.

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" the Station of St. Chadd, the east part of which was called Stow, where this prelate used to pray and preach to the people. [And his well still remains (1816) in an adjacent garden.] This place was, perhaps, only large enough to contain the bishop's family. The other was in the west part, and was dedicated to the blessed Virgin Mary, lying between Leman Sych and Waycliffe." The Mercian kings Wulfere and Celred were also buried at Lichfield, the former in 675 and the latter in 716. From this time till the reign of the powerful Offa, this cathedral and see continued to flourish; religion was protected and disseminated throughout the whole kingdom of Mercia. So rapidly, indeed, had the Christian faith been diffused, that we find archbishop Theodore holding a synod in 673 to deliberate on erecting new dioceses; but whether that of Mercia was actually divided at this period is not so easily determined. Winfrid, according to Florence, opposed the division of his bishopric, for which he was deposed by the great Theodore. But it has been observed by Johnson *, that " our history here is very dark, and that the succession of the first bishops of Rome is not more involved than that of Lichfield." Notwithstanding this uncertainty, Offa, anxious to advance his own reputation and influence, accused the archbishop of Canterbury (Lambert) of inactivity, and about 785 prevailed on pope Adrian " cui (says Paris †), rex Offa fuerat propter suam supereminentem sanctitatem amicissimus," to transfer, or rather to give archiepiscopal authority to the see of Lichfield. Adulf or Aldulf was the first, and, it is supposed, the last archbishop of Lichfield; he received the pall from the pope with all due solemnity; but Offa dying, the archiepiscopal dignity sunk with its patron. By the Lichfield annals it appears, that bishop Ethelwald in 822 founded here a religious establishment, consisting of a provost and 19 or 20 canons, one half of them priests and the other half deacons. This fact has been questioned, but without due consideration, as the Mercians being defeated by Egbert about that period, it was natural for them to seek consolation in additional devotion and religious ceremonies. It is, indeed, very improbable, as alleged by some writers, that there were only five priests to attend the five altars in this cathedral till the prelacy of bishop Clinton.

Few incidents of particular notoriety occurred in the ecclesiastical history of Lichfield, till about 1075, when it being determined, agreeably to the principles of Norman policy, to remove the sees to large and strong towns, bishop Peter transferred his to Chester. His successor, Robert de Limesie, influenced, perhaps, by the wealth and importance of the Benedictine monastery, founded by the earl Leofric and the celebrated lady Godiva, removed to Coventry in 1102. This

* Collection of the Canons, &c.

† Vita Offæ Secun. p. 21.

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was the origin of the Coventry see, whose proud monks were reduced to poverty and ignorance by the artifices and rapacity of Limesie. Five succeeding prelates held their see in Coventry, and took its name exclusively. Hugh Nunant or Novant, a Norman, being consecrated bishop, restored his see to Lichfield, and obtained a grant of the Coventry* priory from Henry II. this not being ratified, he purchased it from Richard I. expelled the monks, and placed secular priests in their place. Such a measure might be beneficial to society, but the means of effecting it are no more justifiable † than those adopted by the monkish prelates. In this case, however, the monks, as usual, discovered great firmness; when the bishop found that they would not surrender their rights, he proceeded with an armed force, a battle ensued, and he "received a wound on his head near the high altar with a holy cross." The pope's legate, William bishop of Ely, the worthy representative of a power which has since assumed the character of infallibility, immediately issued an order for expelling the monks and introducing secular canons! The monkish writers assure us, that the bishop of Coventry and Lichfield repented this heinous transgression; but the facts are not very favourable to this assertion, as the monks did not recover their property till after his death. Yet, no sooner were the Benedictines restored to their priory, than they evinced how little misfortune had humbled their pride or improved their Christian character. Superstition, indeed, in all ages is neither influenced by reason nor piety, and it is not surprising that it acknowledges no authority but that of physical power, or that it should be equally as indocile and barbarous in the 19th as in the 13th century. The chapter of Coventry soon arrogated precedence over that of Lichfield, and after much litigation it was finally agreed, during the reign of Henry III. that the bishop should be alternately chosen by these chapters, and that in the episcopal title Coventry should precede Lichfield. This regulation continued, in part, till the rebellion. In the 33d of Henry VIII. an act

* Pope Alexander decreed that this monastery should not be subject to any diocesan authority, nor to any judiciary power whatever, and that the monks should have liberty to elect an abbot when and wherever they pleased.

† The immediate cause of their expulsion was their obstinate opposition to the removal of the see to Lichfield. The bishop's residence had added considerably to their consequence, and although their chief lost the name of abbot, and became only prior subordinate to the bishop, yet he still retained, like the abbots, his rank as a baron of parliament. The monks had likewise the ascendancy in electing a bishop, a privilege which was eagerly sought and obstinately maintained during several ages. The acute penetration, however, of the bishop (Nunant) although expressed in terms not very grateful to modern refinement, deserves attention, as it is evident that he had a perfect conception of the character and disposition of this pestiferous race, whose principles and practices have been too well known to the world, whether as idolatrous Jews, pharisees, friars, monks, round-heads, or modern fanatics. In 1198 this enlightened prelate strenuously assisted archbishop Baldwin to repress the rapacity and ambition of the monks, and in a solemn convocation exclaimed, "That the monks should be sent to the devil; and if they would follow his advice, in a little time there should not be one monk in England." Nunant's equivocal loyalty to king Richard, however, is a stigma on his character which is easier extenuated than erased.

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of parliament decreed, that " the dean and chapter of Lichfield should be for ever the entire and sole chapter of the bishopric of Coventry and Lichfield, whereof the prior and convent of the dissolved priory of Coventry were heretofore the moiety or half part." At the restoration, when " the truly excellent Hacket" was appointed to this see, he, in consequence of the political conduct of these cities, gave the precedence in titular designation to Lichfield, and his successors have confirmed his decision.

Having traced the history of this see, from the introduction of Christianity to the present age, we have now to notice the origin, progress, and actual condition of cathedral churches. Of the cathedral and priory of Coventry very little remains; but as the former was never the see of a reformed prelate, its ruins are the less interesting to a protestant antiquary. Nevertheless, its elegance as a work of art and early ingenuity must ever excite the liveliest regret that some means were not adopted to shield it from the destructive ravages of time *.

In the reign of king Stephen, according to Malmesbury, Lichfield was but " a small village, much inferior to a city. The country around it was covered with trees, and a rivulet run near it. The old church stood on a neck of land, and was famous for the poverty and abstinence of its most ancient members." Yet during this reign, bishop Roger de Clinton either re-edified or greatly augmented the cathedral, increased the number of its prebendaries, raised a kind of rampart round the city, and otherwise improved the place. According to Godwin " magnem partem ecclesiæ Lichfeldensis à fundamentis ille construxit," and adds that none of his building now remains. Bishop Clinton, who died at Antioch, as a crusader, was a man of energy, influence, and public spirit, and certainly was a liberal benefactor to his cathedral church, although authentic records are wanting of the extent of his labours in this respect. Dr. Plot cites an ancient MS. *Chron. Lichffeld.* which speaks of this prelate, " qui ecclesiam Lichfeldiæ erexit tam in fabrica quam in honore." In the absence of more definite information this should not be overlooked, especially as even Mr. Shaw and others cannot admit that this cathedral was entirely built during the reign of Henry III. Neither can it be supposed that bishop Nunant, who shewed a disposition to exalt Lichfield on the ruins of Coventry,

* Bishop Lee in vain endeavoured to preserve it. The king granted him the rich shrine of St. Cedda for the use of Lichfield cathedral; but the commissioners were deaf to his appeal for the preservation of that in Coventry, although he urged that " he was moved so to do, forasmuch as it was his principal see and hedde church, and that the city of Coventry sued for the same, and so earnestly entreated that the church might stand, and he keep his name, and the city have commodity and ease to their desire; or that by his lordship's (Cromwell) goodness it might be brought to a collegiate church, as Lichfield, and so his poor city have a perpetual comfort of the same."

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totally neglected his favourite cathedral, although, as might be expected, no record of his buildings or improvements now remains. The industry and zeal of the monks in effacing all memorials of the munificence and benefactions of their enemies, are too well known to expect any account of the labours and improvements of Nunant. It is therefore more a subject of regret than surprise that the first authentic record of the act of building the cathedral should ascend no earlier than the 19th of Henry III. when we find a grant of this monarch to the dean and chapter of Lichfield, to take stone for building their church out of the forest of Hopwas*. Three years after, in 1238, he ordered his forester, Hugo de Loges, to continue this permission, provided no injury was done to the forest. "Though this grant and order were directed to the dean and chapter, we must suppose that the bishop Stavensby †, Stavenesse, or de Wendoc (a Welchman, who was appointed to this see when at Rome by pope Honorius), had the chief hand in obtaining it and directing the work." How long these works were continued is not known.

From these documents both Dugdale and Wilkes concluded that the cathedral was then entirely built. This conclusion is successfully oppugned by Mr. Shaw, who observes, that "the expression *ad fabricam ecclesiæ*, seems to imply that the grant was for the use of the fabric already built, and that it was only for some repairs or additions, though probably considerably ones." To this we may add, that if the cathedral had been entirely built from the foundation at this period, the king could not have been less liberal to Lichfield than he was to other sees, and most assuredly would have given some additional favour to the new establishment. Some record also either of the dedication or consecration, or of both, must in all probability, have survived the wreck of time, and proclaimed at least the royal beneficence. Under these circumstances, since "there are no documents in the archives of this cathedral," to enable us "to decide with certainty when and by whom the present beautiful fabric was erected," we are obliged to infer that the principal part of the original walls of the nave and transept were the works of Clinton and his successors, the memory of whose good deeds has been obliterated by monkish vengeance, and that the re-edifications carried on during the reign of Henry III. amounted only to repairs and changes in the architectural features of this venerable building. Another circumstance, which has been dis-

* At that time the forest of Hopwas approached very near the city, and the quarry where this stone was raised was visible from the London road to Streety. It is a red sand-stone, and that near the surface is too friable to endure the weather.

† This bishop founded what is now called the Friers in 1229, in the south-west part of the city, which was destroyed by fire in 1291, but rebuilt, and continued till the general dissolution.

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cussed at length by the historian of Staffordshire, merits particular consideration in estimating the antiquity of this edifice; we mean its "not being placed due east and west, * as other churches are, but declining no less than 27 degrees from the true points, the east end declining so much to the north, and the west to the south." "I cannot but allow," continues the learned Plot †, "that this great declination of the church of Lichfield from the equinoctial east must be some blemish to it; unless it may be thought that its pious founder, Roger de Clinton, upon reading the 14th and 15th of Isaiah, with Hieronymus Magius, did rightly expound the sides of the north not to be due east, but some distance from it northward, and that the throne of God might be placed there, and for this cause set his church industriously so. However it were, I am sure his successor, Walter Langton, who founded our lady's chapel beyond the choir 150 years after, thought it ill placed, having rectified the mistake of his predecessor, and built it pointing more eastward; whence it is, that the walls of the chapel stand quite bevil to those of the church."

In the reign of Edward I. Walter de Langton ‡, lord treasurer and keeper of the seal, was consecrated bishop of Lichfield, and the city still exhibits the effects of his munificence. He cleared the ditch round the Close, and encompassed it with a strong wall; built the great bridge over the Minster-pool, re-edified the castle or palace at Eccleshal, a palace in the Strand, London, and the manor house at Shutborrow, or Heywood. He expended 2000*l.* on a shrine for St. Cedda; gave the vicars' house in the Close, augmented their salary, vaulted the roof, the transept, and commenced building St. Mary's chapel, but died before it was finished. He gave the old episcopal house to the vicars choral, erected a new palace for his successors, and also houses for the dean and chapter, and presented a large quantity of plate to the church, as well as to the vicars. Bishop Heyworth was also a great benefactor to

* A strong presumptive proof that the actual building still stands on its original Saxon foundation.

† This author proves "that the more special presence of the Deity being anciently believed to be in the eastern part of the world, was the true original of this Christian custom; notwithstanding what is alleged by Durandus, that pope Vigilius instituted this practice to distinguish the Christians from other sects, the Mohammedans worshipping toward the south, and the Jews toward the west. Nor did the Christians only pray toward the east, but upon this account also built their churches, and built their altars suitable to this purpose. Hence Belethius thought it absolutely necessary that a church should be built to the equinoctial east, and not toward the summer solstice, as some say and do." *Plot's Hist. Staffords.*

‡ This distinguished prelate and virtuous statesman had the firmness to reprove the extravagance of Edward II. when prince of Wales, who in return basely revenged this heroic morality by persecuting the bishop after he ascended the throne. When this monarch's excesses had created a combination of the nobles and clergy to check his extravagance, and depose his infamous favorite, Peter Gavestone, bishop Langton refused to take any part in it, and magnanimously disdained to revenge private injuries by making war on his sovereign. The king, on regaining his authority, evinced his gratitude for this exalted conduct, by restoring to the bishop the property which he had deprived him of, and with it his office.

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this cathedral; and Fuller*, in his history, attributes to him the final completion of the edifice in its present character. It is certain, however, that he built the hospital, or alms-houses, in Bacon-street, and that his successor, bishop William Smith, in 1492, erected St. John's hospital. Leland, who lived near this period, says "the whole Close was newly dyked and walled by bishop Langton, who made a gate at the west part, a lesser at the south-east, and the bishop's palace at the east end. The glory of the cathedral church is the work at the west end, exceedingly costly and fair. There be three stone pyramids, two in the west end and one in the middle. (See pl. 8.) The library † was erected by Thos. Heywood, dean. The prebendaries houses in the Close, builded by divers men, be very fayre. The choristers have a goodly house, lately builded by bishop Blythe." Erdeswick, who wrote his Survey of Staffordshire in the days of the famed and pious Eliazbeth, observes, "In the Close there is a goodly church, if I should say one of the fairest and best repaired in England, being thoroughly builded and finished, which few are, I think I should speak no otherwise than the truth; wherein be also a great number of very fair monuments of the bishops and other clergymen, besides divers other noblemen, &c. The west part is at the end also exceeding finely and cunningly set forth, with a great number of tabernacles, and in the same the images or pictures of the prophets, apostles, kings of Judah, and divers other kings of this land; so well embossed, and so lively cut, that it is a great pleasure for any man that takes delight to see rarities to behold them."

The dreadful desolation which this cathedral suffered during the siege of the Close by the parliamentary army, cannot be passed over in silence, and were not the facts so well authenticated, they would stagger

* In the time of this prelate, remarks this facetious writer, "the cathedral of Lichfield was in the vertical height thereof, being (though not augmented in the essentials) beautified in the ornamentals thereof. Indeed the west front is a stately fabrick, adorned with exquisite imagerie, which I suspect our age is so far from being able to imitate the workmanship, that it understandeth not the history thereof. But also, it is now in a pitiful use, indeed, almost beaten down to the ground in our civil dissentions." Some of the statues were repaired or replaced by the ever-memorable bishop Hacket. Time, however, has again been no less destructive than the hammers of fanatics, and in 1749 several were removed by order of the dean and chapter. In the centre, at the top of this west front, stands the statue of Charles II. who contributed timber, &c. towards repairing the edifice; it is the work of sir William Wilson, originally a stone-mason at Sutton Coldfield. This statue, it is presumed, occupies the situation of an ancient one of Adam or Christ, as both sides of the towers were adorned with figures of the patriarchs. Exactly over the top of the beautiful porch is a figure of a bishop, supposed to be St. Chad. Within this porch stood Moses, Aaron, the Evangelists, with the gospels in their hands, the Virgin and child, &c. which were formerly richly painted and gilded. At the top of the central pillar is a figure between two cherubs, with open arms; but Stukeley, the acute Pennant, Mr. Shaw, and others, have given discordant opinions whether it was designed for God the Father or Son, and it is now too much mutilated to determine.

† This excellent man, in 1489, gave 40*l.* towards building a library of brick, near the dean's house, which has since been removed. His successor, Dr. Yotton, also gave 100 marks for the same purpose; and the library was completed in his time. It likewise received considerable assistance from dean Collingwood, who died in 1512, and who is memorable "as being the first among the deans that preached a sermon of half an hour every Sunday to the people." At this period our church abounded in great and good men, whose talents and labours prepared

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belief *. It appears that 2000 cannon shot and 1500 hand grenades were discharged at it; these battered down the central spire, and defaced the admirable west front. The damage, however, committed by these implements of death did not terminate in exterior injury; the organs, worth 200*l.* were broken in pieces; the vicars' seats, estimated at 600*l.* burnt; lord Paget's tomb, which was executed in Italy, defaced, amounting to 700*l.*; the whole building was unroofed, the lead cast into bullets, and the bells into cannon †. On "the morning of the 16th June, 1660, the clerks-vicars of the cathedral entered the chapter-house, and there said service; this, with the vestry, were the only places in the church that had a roof to shelter them." The "most moderate estimate of the damage to the building, on this disgraceful occasion, was 14,000*l.*; an immense sum in those days." The honour of restoring this fine edifice was reserved for the great and good bishop Hacket ‡, who being appointed to this see, immediately commenced repairing the cathedral. "The very morning after his arrival in Lichfield he roused his servants by break of day, set his own coach horses with teams, and hired labourers, to remove the rubbish, and laid the first hand to the work be

the way for the reformation. The preaching of sermons, and formation of a library, thus at once disseminated knowledge and facilitated the acquisition of learning, which finally triumphed over superstition and ignorance. At present this library contains much curious and valuable lore. The MS. called St. Chad's Gospels, is of considerable antiquity, and "illuminated with several extraordinary drawings." Here is also a fine Koran, which "was taken from the Turks at the siege of Buda; it was the gift of the late bishop Lloyd to the rev. Benjamin Marshall, prebendary of Lichfield, who gave it to this library June 18, 1643." Among other MSS. is a copy of pope Nicholas's Valor, &c. The late reverend and learned antiquary, Dr. S. Pegge, bequeathed it 100 volumes, an act more worthy of imitation than the modern posthumous avarice, which accumulates books only to enrich by their sale some ignorant heir. The public library is now kept over the chapter-house. The private one of the rev. Mr. White, contains some of the most rare productions of the graphic art, and several of his volumes are considered unique, though his liberality far exceeds their curiosity, great as it is. From this exquisite treasure, which required no little learning and taste to collect, we have derived much original and valuable information, and we are convinced that no one can see it without being delighted and instructed. Canon Newling possesses a fine collection of heraldical MSS. and books.

* It is a remarkable fact, that nearly all the persons who distinguished themselves in this work of destruction, met violent deaths; the gunner, who shot down the steeple, was afterwards killed by the accidental discharge of his own gun; colonel Danvers, who stripped the lead off the roof, Pickins, the founder, who broke the bells, &c. all suffered a tremendous retribution.

† An eye witness described the conduct of the rebel troops thus: "The army exercised the same barbarities as were done at Worcester, in demolishing all the monuments, pulling down the curious carved work, battering in pieces the costly windows, and destroying the evidences and records belonging to the church; which being done, they stabled their horses in the body of it, kept courts of guard in the cross aisle, broke up the pavement, polluted the quire with their excrements, every day hunting a cat with hounds throughout the church, and delighting themselves with the echo from the goodly vaulted roofs; and, to add to their wickedness, brought a calf into it, wrapt in linen, carried it to the font, sprinkled it with water, and gave it a name, in scorn and derision of that holy sacrament of baptism. And when prince Rupert recovered the church by force, in April 21, 1643, Russell, the governor, carried away the communion plate and linen, with whatsoever else was of value." MS. quoted by Shaw.

‡ During the persecution of the established church this divine, who then preached in Holborn, exhibited the greatest courage and apostolic firmness; "among other acts of pious heroism, it is related, that after the use of the liturgy had been prohibited, under severe penalties, he continued to read, as before, the daily service, and a serjeant with a trooper were at last sent to oblige him to desist; but he, with steady voice and intrepid countenance, continued; and when the pistol was presented to his head, threatening him with instant death, he calmly replied, "'Soldier, I am doing my duty, do you do yours;'" and with still more exalted voice read on; the soldier, astonished at his undaunted composure, left the church."

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meditated. By his large contributions, the benefactions of the dean and chapter, and the money arising from his assiduity in soliciting the aid of every gentleman in the diocess, and almost every stranger that visited the cathedral, he is said to have raised several thousand pounds. In eight years he restored the beauty of the cathedral, to the admiration of the country," at an expense of about 9200*l.* of which he advanced 1683*l.* 12*s.* out of his own purse. The roof of the building was then covered with lead, but decaying with time, and the funds of the establishment being very limited, it has since been covered with slates. Between 1788 and 1795, above 8000*l* *. were expended in repairing and altering the edifice, under the direction of the late Mr. James Wyatt. The chancel and lady chapel were annexed to the choir, but the disposition of the windows, and height of the ceiling, were not perhaps quite so favourable for this ingenious architect to diminish the visual distance of the altar, by the judicious management of light and shade, as at Salisbury. Still, however, it is much easier to censure than to remedy discrepancies †; and it must be admitted that there is a union of sublimity, grandeur, and indefinite extension, which admirably harmonizes with the feelings and sentiments proper for devotional exercises. In removing the incongruous screen which formerly separated the choir from the lady chapel, the original exquisite screen, erected by bishop Langton, was discovered behind it, but in so mutilated a condition from the brutal ravages of the rebels, that bishop Hacket's artists despaired of being able to repair it. This however was effected by Mr. Wyatt, who by means of cement succeeded in restoring the mutilated sculpture, and appropriated one part of it to the new altar-piece, and the remainder composes the admirable screen at the west entrance of the choir, which supports the organ. In the niches of this restored screen are the stalls of the dean, precentor, and two other canons. The remaining stalls are the work of bishop Hacket, and erected at the expense of the nobility and gentry whose names they bear. The pews and pulpit were designed by Mr. Wyatt.

The external parts of this noble pile have experienced as much change as the internal; and it may be said that the hand of desolation has been raised against them in every possible character, whether from

* See Gent. Mag. Vols. 66, &c.

† We cannot, however, concur with a very respectable writer, that "by the removal of the altar-screen the church has been deprived of an interesting relic of antiquity, the choir of an appropriate termination, and of that uniformity and proportion it originally possessed; its complete inclosure (having a glazed window at the west end) likewise deprives it of that good effect, which a partial view of the nave and aisles, aided by the magic of light and air, must formerly have produced." There is certainly more of feeling than taste or critical judgment in these observations, as the effect referred to above is now evidently produced in a higher degree than formerly. Nor can we greatly lament the removal of the statues of the bare-footed Magdalene, St. Christopher with Christ on his shoulders, &c. as decribed by Pennant.

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the elements, the caprice of fashion, or the demoniac fury of war. On the outside of the transept are still seen some Saxon buttresses and mouldings, and the windows have apparently been altered from the circular to the pointed form. In the north aisle adjoining the choir, in the north and south portals, and about the building now used for the bishop's consistory court *, which is among the most ancient parts of the fabric, are ornaments belonging to Saxon architecture, and very similar to those seen in Canterbury Cathedral. In the apartment over the consistory court, and which is now used for the registry of the dean and chapter, there are also many vestiges of Saxon ornaments, although the building has been greatly altered by the addition of pinnacles, tabernacles, &c. the work of subsequent ages. From the upper story of this building a curious gallery opens into the south aisle of the church. "The nave," says Mr. Wild, "is a very beautiful specimen of that purity of style which the pointed architecture was beginning to acquire about the middle of the thirteenth century. The leaf which decorates the upper windows, the triforia and stringing course, and the dog-tooth ornament which occurs in the windows of the aisles, seem to limit its construction to that period, and render it probable that the works presumed to have been begun by Alexander de Savensby in the transept, were continued almost without intermission throughout this western part of the fabric †. The elegance and relative proportion," continues the same ingenious artist and author, "of the principal west entrance ‡, render it equal, if not superior, to any existing specimens of this style of architecture." According to Whitelocke, (Anglia Sacra,) bishop Langton's body was deposited in his tomb in 1360, at the south side of the high altar; and it is most probable that the lady chapel, now the chancel, was finished at the same time by his successor Roger Norbridge or Northborough. It is said that ten of its pillars supported as many statues of Virgins.

Before noticing the numerous and interesting monuments in the cathedral, or the dignitaries who have successively occupied this ancient see and church, it may be proper to take a cursory view of the beautiful "storied windows, richly dight," which now "reflect a dim religious light" on the "tombs of the hallowed dead." Lichfield pre-

* Beneath the consistory is a vault or undercroft, now used as a sepulchre by the noble family of Paget, a loyal and warrior lineage, whose actual head (the marquis of Anglesea), has recently earned additional and never-fading laurels on the memorable fields of Waterloo.

† The polemical Dr. Milner attributes the nave to Savensby, but Mr. Wild thinks it later.

‡ It is also very judiciously observed, that the loss of the statues in the west front is to be regretted "as having been architecturally essential to the composition, which suffers from the want of their bold relief and shadow; indeed sculpture in this style of architecture should rarely be considered as merely an accessory embellishment, since it seems, usually, as in the present instance, to have governed the whole design, and to have necessarily formed a constituent part of it." Wild's Illust. of the Architect. of the Cathedral Church of Lichfield, 1813, p. 7.

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sents perhaps a greater variety of stained glass than any other cathedral in Britain. The use and beauty of such lights were early known and felt here; but the sieges, captures, and re-captures of the Close * during the civil wars, occasioned almost their total destruction. To the taste and liberality of sir Brooke Boothby, bart. who purchased the richly painted windows of *Heckenrode* abbey†, in the bishopric of Liege, on its dissolution by the French republicans, and generously transferred all the vast advantages of his purchase to the dean and chapter of Lichfield, we are indebted for the beautiful stained glass which fills seven of the large windows at the east end of the cathedral. The arrangement of the paintings is very judicious; the scriptural subjects are placed at the east end, and in the windows immediately adjoining on the south side; the portraits, and other fanciful subjects, whose silly designs extort the tribute of reason to the magical powers of art, are very properly placed on the north side of the edifice. Beginning at the north-east window, which so finely reflects a May morning's sun, we find in the first compartment "the annunciation to the virgin by the angel, and her consequent visit to Elizabeth," in the style of the Flemish school; above it are "Jesus crowned with thorns, derided, and beaten," and "Jesus scourged." The east window, over the altar-piece, contains only two subjects, which are highly appropriate; "Jesus with the two disciples at Emmaus," and over it "the ascension;" both finely executed. The south-east window exhibits "the apprehension of Jesus after his agony in the garden;" "Jesus enters Jerusalem, and the Greeks are brought to him;" and "Jesus washes his disciples, feet, and then taketh the pascal supper with them; Judas goes out to betray him." Some parts of these paintings have suffered by time, but

* The Close has been supplied with water from Maplehay, about a mile and a half distant, since the 13th century. Thomas Bromley bestowed to the church two fountains for ever for the annual payment of 15*s.* 4*d.*; and in 1293 this privilege was disputed by Thomas Albemarle about the passage of the water through his lands. It was however compromised, and the dean and chapter were allowed to alter and enlarge the pipes, and fence the springs with a wall, gratis. Robert de Kynttecote and Agnes de Sparrow, his wife (at this period women did not take the name of their husbands), also granted permission to take the pipes through their orchard or grounds near the west gate of the Close. Hence the good citizens of Lichfield for one of the first comforts of life, good water, have so long had occasion to respect and esteem Maplehay. Here is a noble mansion, the residence of John Atkinson, esq. which overlooking the city and the venerable spires of its cathedral, commands one of the most enchanting prospects that can be conceived. The grounds about it are laid out with great judgment, and the interior arrangements are elegant and superb. It contains many choice paintings by the most esteemed ancient masters; and the proprietor is likewise happy in possessing a family equally remarkable for superior intellectual and personal accomplishments.

† This abbey was founded in 1182, by Compte de Looz, and was esteemed one of the richest and most magnificent in the Netherlands. The designs are from the best Italian models, and the dates in the glass are between 1530 and 1540. The whole purchase consisted of 340 pieces, each about 22 inches square, besides a large quantity of tracery and fragments, for the sum of 200*l.* The expense of importing, in 1802, fitting up, &c. amounted in the whole to about 1000*l.* which, considering the fanciful prices since given for such glass, is now worth ten times that sum. For some curious particulars respecting Liege, see Deschamps "Essais sur le Pais de Liege, et sur ses Loix fondamentales;" and "Lettres sur la Hollande," tom. ii. 1780.

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they are still interesting. The first window from the east end in the south side, represents "the incredulity of Thomas reproved;" "the descent of the Holy Ghost upon the Apostles;" and "the day of judgment;" which are admirable specimens of human ingenuity. The second south window contains "Pilate delivering Jesus to be crucified," and "the resurrection of Jesus;" above these are, "Jesus going forth to crucifixion," and "the body of Jesus taken down from the cross;" these designs are embellished with architectural ornaments, and are deemed to be taken from the Venetian school. The third window in this south side of the chancel is of English formation, and is not inaptly called the bishop's window, as it contains the arms of nineteen protestant prelates of this see*. The entire expense of this window amounted to 226*l.* of which 163*l.* were liberally contributed by the present bishop. The "prebendal window," which is directly opposite on the north side of the chancel, is divided into three compartments; the first contains the arms of the deans and residentiaries †, the second and third those of the prebendaries. These heraldic windows, and the disposition of the foreign glass, &c. were designed by the rev. W. G. Rowland, and the staining executed by Mr. John Betton, both of Shrewsbury. There are two other windows east of the prebendal one, which are called "the portrait windows," and composed of the Heckenrode glass; they contain ten pieces, but are of very secondary interest in consequence of their local character. The tales of St. Bernard, and the virgin bedewing his lips with milk, are too gross. The figures of St. John the evangelist and the baptist, are very pleasing. The portraits of cardinal Evrard de la Marck, prince bishop of Liege in 1505, of Floris and Maximilian, counts of Egmont, John count of Horn, and his lady,

* These distinguished divines are T. Bentham, W. Overton, G. Abbot, Ric. Neile, J. Overall, T. Morton, Rob. Wright, A. Frewen, J. Hacket, T. Wood, W. Lloyd, J. Hough, E. Chandler, Ric. Smalbrooke, hon. F. Cornwallis, J. Egerton, hon. B. North, Ric. Hurde, and the hon. James Cornwallis, the present bishop, "to whose paternal care and exertions this church is indebted for an act of parliament, by which the fund appropriated to the fabric (before miserably deficient) was so increased as to enable the dean and chapter to purchase these magnificent ornaments of foreign glass; and by whose munificence the expense of staining this heraldic window was principally defrayed," besides his liberal subscription of 200*l.* for repairing the choir. Of these prelates, "three were engaged in the translation of the Bible, published by royal authority. Bishop Bentham by queen Elizabeth; archbishop Abbot and bishop Overall by king James I. Bishops Overton, Overall, Hacket, Lloyd, Chandler, Smalbrooke, Hurd, &c. are among the lists of English authors of greater or less celebrity." Lichfield, notwithstanding its limited population, since 1397, when it is said Richard II. kept his Christmas here, consuming 300 tons of wine, and 2000 oxen, has not been without some distinguished characters, and its grammar-school has produced a series of great men in every department of human knowledge. William de Lichfield, Robert Whittington, Elias Ashmole, Camden, the father of the great topographer, bishops G. Smalridge, and T. Newton; Addison, lord chief justices Willes, Wilmot, Parker, and Lloyd, the Sewards, Listers, &c. &c.

† These are, Dr. B. Proby the late, and Dr. J. C. Woodhouse the present dean; Mr. W. Inge the late, and Dr. C. Buckeridge the present precentor; Dr. W. Vyse, chancellor; Dr. S. Madan, treasurer; Mr. Wm. Brereton, 4th, Mr. R. Nares, 5th, and Mr. J. Newling, 6th residentiaries. This window also contains the arms of the dean and chapter, and those of 17 prebenderies. For more particulars see a very judicious "Short Account of Lichfield Cathedral, more particularly of the Painted Glass with which its Windows are adorned," Lomax, 1811.

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are gorgeously executed. The German glass has been lately fitted into the two eastern windows, terminating the north and south aisles adjoining the choir. The great window in the north-end of the transept, has also been enriched with English glass, designed and executed by the same excellent artists, at the expense of Dr. Woodhouse, the present dean. It contains the chief founders and patrons of this sacred edifice, king Oswy, St. Cedda, king Offa, Stephen king of England, bishop de Clinton, king Richard I. king John, and bishops Langton and Hacket*. The designs were taken from the best original representations of these worthies, by J. J. Halls, esq.; and the architectural ornaments were delineated by the rev. Mr. Rowland. The great west window having been destroyed during the rebellion, was restored at the expense of James II. when only duke of York, and was latterly filled with stained glass, the work of Brookes, and the gift of dean Addenbrooke. In the centre of the circular part are the arms of that prince. The great south window of the transept is now the only one which still imperatively calls on the liberal spirit of some public benefactor to immortalize his name, by making it correspond with the elegant one so generously given by dean Woodhouse†. In the chantries there were originally many fine specimens of glass-painting; yet they have not only been all lost‡, but even the very existence of the seventeen chantries in this cathedral, enumerated by Dugdale, is now unknown. Some vestiges of them remain in the

* The inscription on this prelate's tomb is highly curious, and in many respects very elegant and interesting. It contains, perhaps, more of history and biographical character than any other inscription of modern times. Bishop Hacket was a dramatic poet of no mean eminence before entering into orders, and was the author of *Loyola*, a play exposing the Jesuits, which was twice performed before James I. This fact is alluded to in the inscription, which has unfortunately been misconceived; and it is observed, he is "a rare example of the poet preceding the divine." As all monumental inscriptions are, or should be, calculated for the benefit of the public, it is much to be wished that a spirited translation of this was made and affixed on the excellent prelate's tomb, as an instance of precept and example to the English reader. His exposition of papal superstitions and the artifices of the Babylon harlot, should also be rendered more familiar to the British public. For an account of this, and some other monuments in the cathedral, see *Gent. Mag.* vol. lxvi. for 1796.

† We cannot terminate this brief sketch without paying our humble tribute of respect and gratitude to the present Dean. Before his elevation to this high office, it was his incessant and almost unassisted care to separate and arrange the countless fragments of painted glass that arrived from the Continent, in many huge wooden cases. The labour attendant upon this work, and the pictorial knowledge required to form it into those regular subjects which now decorate the choir windows, are almost indescribable. Since Dr. Woodhouse's accession to the deanery, his attention both to the internal decoration and external repair of his church has been unremitting. The deep trench that, except in front, surrounds the cathedral, has wonderfully preserved it from dampness; but the dean's great object was to remove the common objection that the choir was too narrow for its length. The year 1815 has beheld the accomplishment of this important and difficult attainment. After a year's secession from choral service, though not from parochial, the choir has been recently opened; the large massive stalls of carved wood, which with the choristers' seats projected into the choir, are now entirely removed; the stalls are inserted *within* the arches, which are richly and appropriately decorated, and a width equal to that of the former lady choir is thus gained, with extreme ingenuity, but with great expense. No eye can behold this extraordinary improvement without instant delight; no heart can approach it without quickened feeling; no mind can contemplate it without religious gratitude.

‡ Many fragments of antiquities were carefully collected and preserved by the late Mr. Greene, accounts of which are to be found in the Gentleman's Magazine, and in Shaw's Staffordshire.

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east aisle of the transept, and in three vaults on the south side of the chancel *.

From the splendid memorials of ancient greatness in the windows, we naturally turn to the humble but more durable records of departed excellence in marble. Few cathedrals can boast of possessing so many distinguished characters, and still fewer where the monumental inscriptions are so singularly elegant, pathetic, and generally interesting †. Divines, whose labours have extended that greatest of earthly blessings, a knowledge of the gospel to distant nations; moralists, who have contributed to humanise mankind; philosophers, who have instructed their fellow-men; poets and artists, who have amused the tasteful or the gay; and warriors, who have ever been victorious in the cause of loyalty, justice, and the welfare of society; all of them are recorded on the walls of this cathedral, and most of them were either born or educated in this city. Of all the tablets and monuments in the cathedral, there is not perhaps one which is more unworthy its subject than the indifferent bust and vapid inscription to commemorate Dr. Samuel Johnson ‡. As

* The actual establishment of this cathedral is not very different from its original institution, as it was never disgraced by monkish idolatries. It is governed by a dean and residentiary canons, who hold hebdomadary and other chapters. Like all other cathedrals it has a precentor (the first on record was Walter Durdent in 1150, afterwards bishop), chancellor (instituted about 1254), treasurer (about 1149), &c. There are 12 minor canons, five of whom are priest's-vicars, and seven are lay-vicars; a sacrist, sub-sacrist, organist, eight choristers, &c. The diocese contains the archdeaconries of Coventry, Stafford, Derby, and Salop; but there is no archdeacon of Lichfield, which is the only cathedral, except Peterburgh and Bristol, that does not give title to an archdeacon. The high eminence which the musical performances have acquired in this cathedral is principally owing to the exertions of Dr. Muckleston, sub-chanter.

† Who can repeat the simply elegant lines on Mrs. Grove without being deeply impressed with a sense of human mortality? Who contemplate the premature fate of Mrs. Lister, without insensibly dropping the tear of sympathy? Or, who can read the brief memorial of Mrs. Gastrell, and not breathe a wish of generous philanthropy? This feeling will involuntarily lead the observer to the monument of A. Newton, esq. who gave his books to the library, and his fortune to the poor, by founding a noble institution for the widows and orphans of clergymen, to which he devoted 40,000l.! The chisel of Westmacote was never better employed than in recording his beneficence by well-executed figures of a clergyman's widow, orphan, and some charity-school boys. The same artist has displayed the delicacy of his taste in a modest tribute to the memory of Mrs. Buckeridge. With mingled emotions we view the costly monument executed by Bacon to commemorate the poetical name of Seward, father and daughter. A still livelier feeling must arise on viewing Mrs. Inge's sculptured tribute to the memory of "Lady Mary Wortley Montague, who so happily introduced from Turkey the salutary art of inoculating the small-pox." It is impossible to think of this most elegant of female writers, without experiencing the deepest regret that the voice of envious calumny should still be re-echoed throughout Europe, occasioned partly, perhaps, by her injudicious choice of Italy for her residence in the even of life.

‡ It is remarkable, that notwithstanding Dr. Johnson's great decision of character, he never had but one detractor, the late John Horne Tooke, a man as much his inferior in real learning (particularly in Greek literature) and talents, as he was in moral virtues. It exhibits a memorable proof of the malign effects of infidelity and atheism. Horne Tooke was only intimately acquainted with English and French; from the latter he gleaned incessantly; and it has been justly remarked, that "he read Greek through French spectacles." That he derived his alleged discovery of particles being parts of verbs or nouns, from the accounts given by the Italian and Spanish writers (especially Maffei, Alfarete, and Mayans), of the manner in which the Latin was corrupted by the Goths, and the origin of the modern European languages, does not admit of a doubt; and it happens to be personally known by the writer of this note, that his knowledge was extremely superficial of the Saxon and other northern languages, although his "Diversions of Purley" pretend to contain deep researches into these tongues. Divest him of his obscenity, raillery, atheism, and plagiarisms, and you leave nothing: on the contrary, Johnson, the more he is examined the more he is admired.

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he lived in London so has he been remembered there by a statue in St. Paul's; but from his native city and for his singular worth he merited a better memorial in this cathedral. The tomb of dean Addison, the father of our immortal essayist, is visited with grateful recollection by all who speak or write the English language. But we must now turn to the enlightened prelates who have filled this see in different ages. Some of the more distinguished benefactors have already been noticed; bishop Halse deserves a respectful mention for his zeal in the cause of literature, and his successful exertions to fill his cathedral with learned and enlightened men. He laid the foundation for that love of erudition, and respect to talents, which have ever since contributed to exalt this beautiful city. Sampson and Bane were too deeply infected with papal superstition to be cured even by the salubrious air of Lichfield; the immediate successors of these infatuated men were exiles for their faith during the murderous reign of Mary. But their virtues and talents soon redeemed the general character of this see; and it is a remarkable fact, that from bishop Overton to the present bishop Cornwallis, nearly all of them have been distinguished preachers and authors, and many of them attained the first rank in literature.

DIMENSIONS OF THE CATHEDRAL.

External LENGTH from the extremity of the buttresses, 400 feet. Of the transept do. 187. *Internal* LENGTH of the nave from the inside of the west entrance to that of the choir, 175 feet; from the west entrance of the choir including the organ screen, or ante-choir, (which is 15 feet), to the altar at the east end, 195 feet; of the transept, 132 feet. BREADTH of the nave and aisles, 90 feet; of the choir, with its recesses, 87; and of the transept 25 feet. HEIGHT of the vaulting 60 feet; of the central spire, 258; and of the two western ones, 183 feet each. The chapter-house is 42 feet long, 27 broad, and 23 high.

DESCRIPTION OF THE PLATES.

Plate 1. The South End of the Transept, and the great Southern Entrance. On the east side is the monument of an ecclesiastic; but for whom erected, or whether placed here from vanity or humility is not now known. Part of the south-west tower is also seen here; but this side of the cathedral is so confined with buildings that no full-length view of it can be taken.

Plate 2. Interior of the chapter-house: the columns supporting the surrounding arcade have been partly destroyed, but are here restored; the capitals of the central clustered column supporting the roof are beautifully pierced.

Plate 3. Interior of the North End of the Transept, with the great Window so exquisitely enriched with fine portraits by the present dean Woodhouse; one of the clustered piers which support the great tower, part of the nave, triforia and basement arcade in the aisle, are seen.

Plate 4. North-east view of the Lady Chapel with its elegant lancet windows; the North Aisle of the Choir, great Tower and Spire, Chapter-house, and Spire of the north-west tower are here represented.

Plate 5. North Aisle of the nave, West Side of the northern transept, with its peculiar buttresses, the Tower and Spire; to the east is seen the Chapter-house.

Plate 6. A distant but whole-length north-east View of the Cathedral from Mr. sheriff Hewitt's garden. Among the houses in the fore-ground the windows to the right are those of the rev. Mr. White's choice library; over them in the distance is the celebrated Barrowcop-hill.

Plate 7. The episcopal Palace, now the residence of sir Charles Oakeley. It was built, according to Mr. Harwood, by bishop Wood. The grounds are tastefully disposed, and from the elevated terrace, surmounted with lofty trees, which appears on the left, a lovely prospect of the adjoining country is obtained. The parish church of St. Michael is seen in the distance.

Plate 8. A direct View of the West Front, and the principal entrance into the cathedral. The whole of this front was originally decorated with statues, which are now almost entirely destroyed. The great central window was filled with stained glass by dean Addenbrooke.

Plate 9, Is the Frontispiece to Vol. III. It exhibits the principal west entrance, which is a vestibule richly ornamented with statues under canopies, &c. &c.

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LICHFIELD.

BISHOPS.

Of Mercia.

Dwina or Diuna	655
Cellach	657
Trumhere	660
Jaruman	663

Of Lichfield.

Ceadda or Chad	669
Winfrid or Wulfrid	672
Saxulf or Seaxwulf	676
Hedda or Eathead	691
Aldwin or Eadwine	721
Witta or Wield	737
Hemel or Cemele	752
Cuthfrid or Cuthred	764
Berthun	768
Higibert or Sigibert	785
Aldulf (archbishop)	786
Herewin	812
Athelwald	821
Humbert	857
Kinebert or Kenferth	867
Tunbrith or Bumfrith	890
Ælla or Ælwin	920
Elgar or Alfgar	944
Kinsius	960
Winsius	974
Ælfegus or Elfeth	992
Godwin	1007
Leofgan	1020
Brithmar	1027
Wulfius or Ulfius	1038
Leofwin	1054

Of Chester.

Peter	1067

Of Coventry & Lichfield.

Robert de Lymsey	1086

See Vacant.

R. Peche or Peccam	1121
Roger de Clinton	1129
Walter Durdent	1149
Richard Peche	1161
G. la Pucelle	1183
Hugh de Nunant	1185 8
Jeff. de Muschamp	1199
W. Grey elected, but	

See Vacant Six Years.

William de Cornhull	1215
Alex. de Stavensby	1224
Hugh de Pateshull	1239
Roger de Wenham	1245
Roger de Molend or Longspee	1257
Walter de Langton	1276
Rog. de Northburgh	1322
Robert de Stretton	1360
Walter Skirlaw	1385
Richard Scrope	1386
John Burghill	
John Keterick	1415
William Heyworth	1420
William Booth	1447
Nicholas Close	1452
R. Bolars or Butler	1453
John Halse or Hales	1459
William Smith	1492
John Arundel	1496
Jeffrey Blithe	1503
Rowland Lee	1534
Richard Sampson	1543
Ralph Bane (1)	1554
Thomas Bentham	1556
William Overton	1579
George Abbot (2)	1602
Richard Neill	1610
John Overall	1614
Thomas Morton	1618
Robert Wright	1632
Accepted Frewen	1644

Of Lichfield & Coventry.

John Hacket	1661
Thomas Wood	1671
William Lloyd	1692
John Hough	1699
Edward Chandler	1717
Rich. Smalbrooke	1730
Hon. F. Cornwallis	1749
John Egerton	1768
Hon. B. North	1771
Richard Hurd	1774
Hon. J. CORNWALLIS	1781

DEANS.

William	1140
Richard de Balam	1165
William II.	
Richard	1190
Bertram	1193
Ralph Nevill	1214
Wm. de Manchester	1222
R. de Sempringham	1254
John de Derby	1280
Stephen Segrave	1320
Roger de Covenis	1325
John Casey	1328
Richard Fitz-Ralph	1337
Simon de Breisly or Borisley	1349
John de Bokingham	1349
Anthony Rous	1364
Laur. de Ibbestoke	1368
Francis St. Sabine	1371
Wm. de Packington	1381
Thomas de Stretton	1390
Robert Wolvedon	1426
John de Verney	1432
Thomas Heywood	1457
John Yotton (3)	1492
Ralph Collingwood	1512
James Denton	1521
Richard Sampson	1532
Rich. Williams, deposed for marrying	1536
J. Rambridge, deposed for superstition	1554
Lawr. Nowell (4)	1559
George Boleyn	1576
James Montague	1603
William Tooker (5)	1604
Walter Curle	1620
Augustine Lindsell	1628
John Warner	1633
Samuel Fell	1637
Griffith Higgs	1638
William Paul	1661
Thomas Wood	1663
Matthew Smallwood	1671
Lanc. Addison (6)	1683
William Binckes	1703
Jonath. Kimberley	1713
Wm. Walmisley	1720
Nicholas Penny	1731
John Addenbrook	1745
Baptist Proby	1776
J. C. WOODHOUSE	1807

(1) This merciless bigot was appointed by act of parliament to give the sacrament to queen Elizabeth, but refused, and was thereby deposed. He is said to have died in 1559, at Islington, London, but he must have sunk to merited obscurity, as his name does not appear in the register of that parish, published by Mr. Nelson in the *Hist. & Antiq. of Islington*.—(2) Translated to Canterbury; in addition to the misfortune of having killed a man, which prevented him from officiating in his archiepiscopal character, he was not possessed of amiable dispositions or much Christian mildness. See list of archbishops, p. *k k*.—(3) He gave lands to the cathedral to support for ever, either a clergyman to preach the gospel without charge in the adjacent parishes, or a LLD. who should plead gratuitously the causes of the poor in the consistory court.—(4) He "was a famous antiquary and restorer of the Saxon tongue; he instructed William Lambarde in antiquities."—(5) "An excellent Grecian and Latinist, an able divine, a person of great gravity and piety, and well read in curious and critical authors."—(6) Father of the Essayist, and author of Travels in Barbary, &c. Dissertation on the "Present State of the Jews, &c."

Erratum.—P. 2 N. 3d line, for Hurde, read Hurd.

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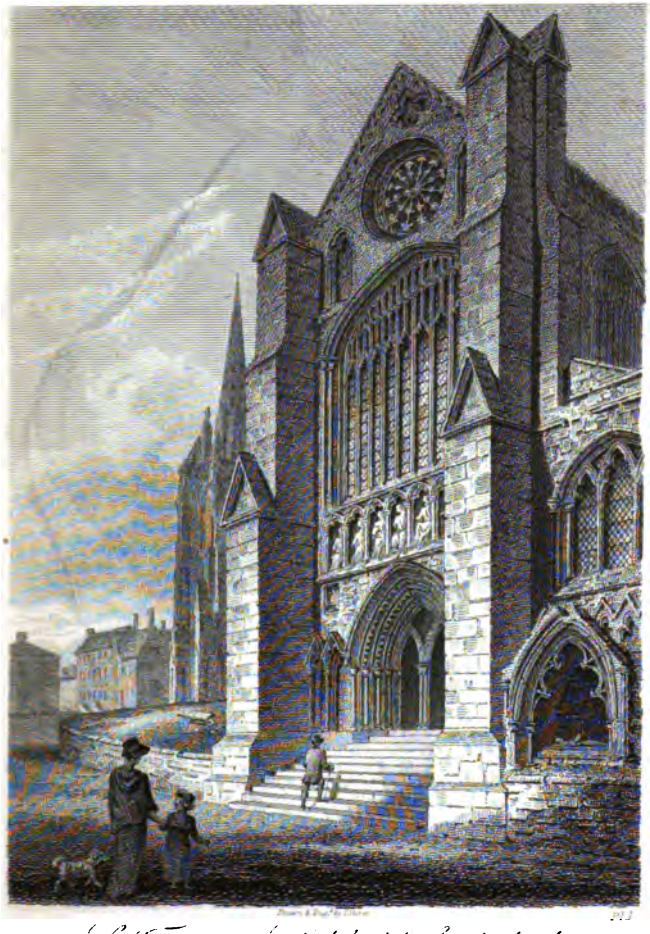
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S. Transept Lichfield Cathedral

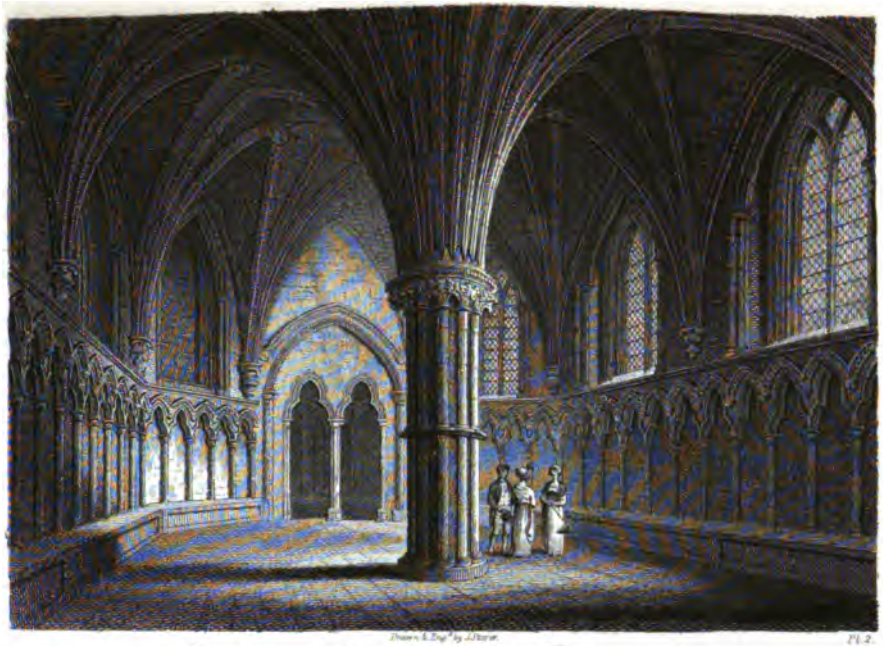
To the Revd Thos Harwood M.A. Historian
of the City of Lichfield. This Plate
is Respectfully inscribed by his
Humble Servant J. Gore

Published June 1 1806 by Perry & Gore, Nos 8, Great Piazza Covent Garden

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Pl. 2.

Chapter House Lichfield Cathedral.

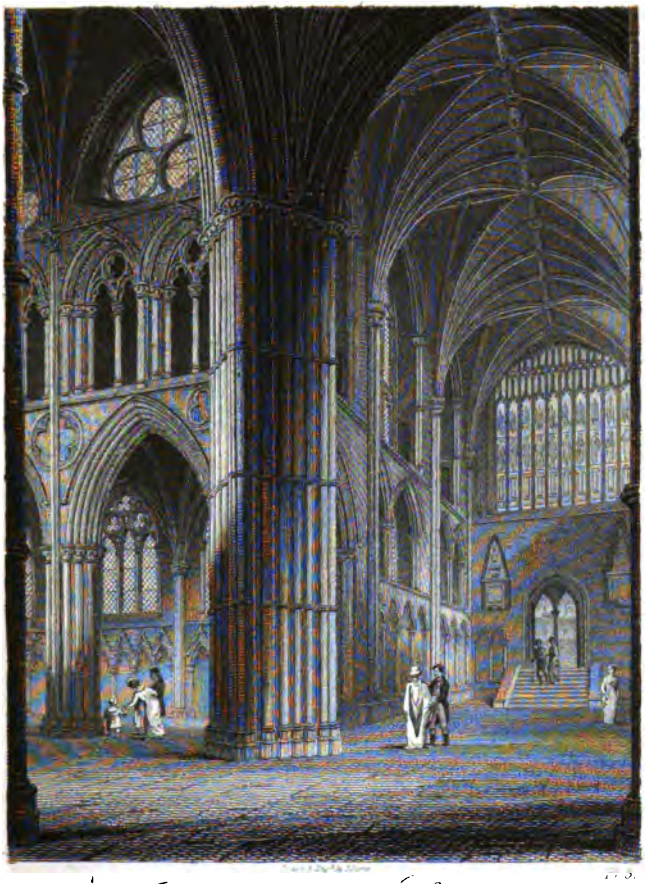
To the Revd John Chapel Woodhouse DD Dean of Lichfield.
This Plate is most Respectfully inscribed
By his humble Servt J. Storer.

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Interior of Lichfield Cathedral.

To the Revd. John Wolley M.A. Canon
Residentiary of Lichfield Cathedral &c.
This is respectfully inscribed
By his Humble Servt. E. Turner

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Pl 4

N.E. View of Lichfield Cathedral.

To the Rt. Revd. & Honble. James Cornwallis D.C.L.
Lord Bishop of Lichfield & Coventry.
This Plate is most Respectfully Inscribed
By his Lordships Hble. Servt. J. Storer.

Published Dec. 1813 by Sherwood Neely & Jones Paternoster Row.

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N.W. View of Lichfield Cathedral

To John Atkinson Esq.r of Maple Hayes near Lichfield This Plate is Respectfully inscribed by his Obliged Hble Servt Grose

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Pl 6.

Lichfield Cathedral from the North

To the Rev.d Mr Henry White Vicar.stan of Lichfield Cathedral. This Plate is Respectfully inscribed as a Grateful tribute By his Obliged humble Servt G. Hawker

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Pl. 7

The Bishops Palace Lichfield.

To Sir Charles & Lady Pakeley this View of their Residence, is Respectfully inscribed by

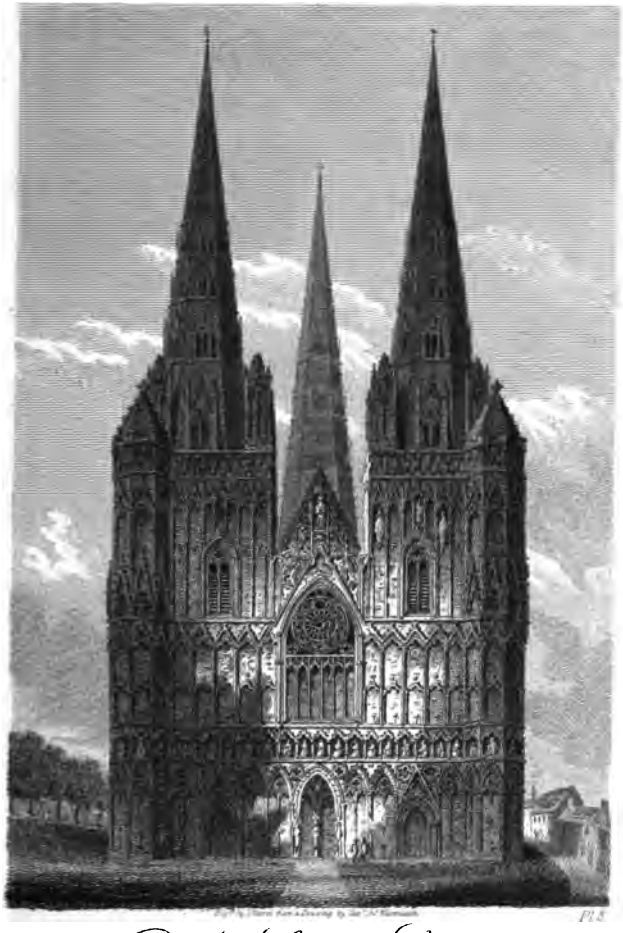
their Obliged humble Servt J. Glover.

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West Front Lichfield Cathedral.

To the Rev.d Charles Bucheridge D.D.
Precentor of Lichfield Cathedral, this
Plate, is Respectfully inscribed by his
Obliged humble Serv.t J. Storer.

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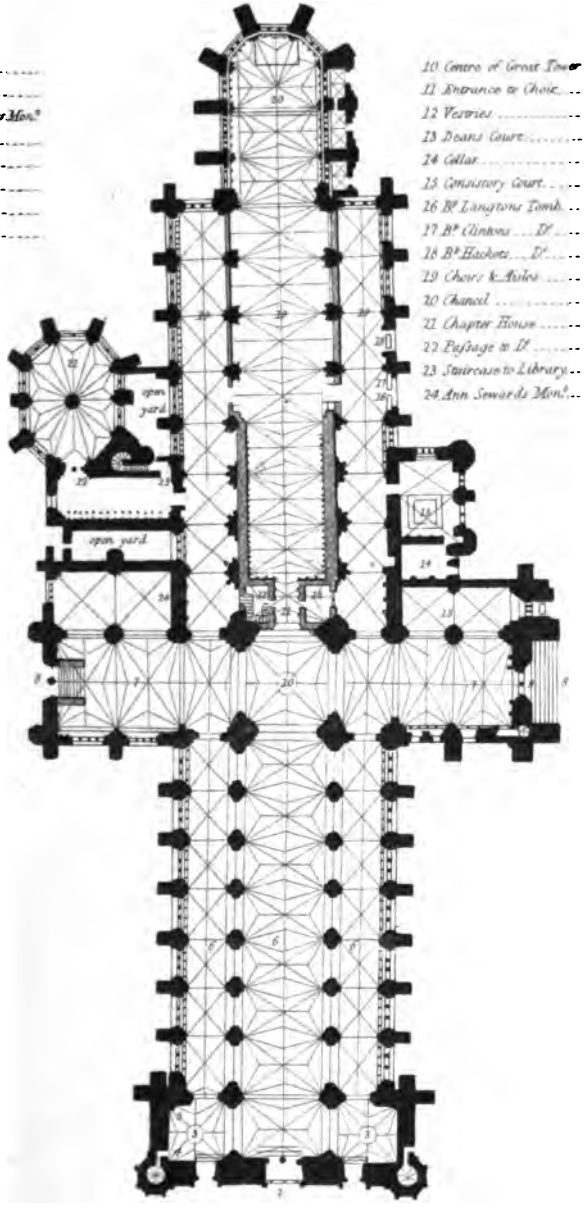
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LICHFIELD CATHEDRAL.

Shewing the groining of the Roof.

2 Great West Door
3 West Towers
4 Lady M.ᵗ W.ᵐ Montagues Mon.ᵗ
5 Font
6 Nave & side Aisles
7 Transept
8 North Entrance
9 South ... D.ᵒ

10 Centre of Great Tower
11 Entrance to Choir
12 Vestries
13 Deans Court
14 Cellar
15 Consistory Court
16 B.ᵖ Langtons Tomb
17 B.ᵖ Clintons ... D.ᵒ
18 B.ᵖ Hackets ... D.ᵒ
19 Choirs & Aisles
20 Chancel
21 Chapter House
22 Passage to D.ᵒ
23 Staircase to Library
24 Ann Sewards Mon.ᵗ



200 Feet

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OF THE BISHOPS OF LINCOLN.

LINCOLN was only created the see of the diocese in the 11th century, previous to that period the Bishops were seated at Leicester, Sidnacester, and Dorchester; and as accurate and detailed accounts of these prelates are given in Godwin, Le Neve, Browne Willis, &c. it is not necessary to repeat them here, nor is it intended to do more than notice those Bishops who have been celebrated for their sanctity, and whose actions are particularly connected with the history of the fabric.

Remigius, a monk of Fescamp in Normandy, was appointed Bishop of Dorchester in 1067, he was the last Bishop who sat at that place, and the first that fixed his chair at Lincoln. He was a man of most zealous and active spirit, and applied himself with great earnestness to the erection of his cathedral: he exercised the most extensive charity, during one portion of the year feeding a thousand poor persons, clothing many who were naked and infirm. He was also an assiduous preacher, and diligently discharged the duties of his important station.

The church commenced and partly completed by Remigius was not, however, perfected and dedicated, till the time of the succeeding Bishop, Robert Bloet; he bestowed very considerable sums on the fabric works; added 21 prebends to his predecessor's foundation, and presented many rich and costly ornaments to the cathedral. Dying suddenly in 1123, his body was buried in the upper vestry, nigh unto the place where his effigy is painted, together with those other prelates, his immediate successors.

In 1124, this noble church was much injured by conflagration, but it was splendidly repaired by Bishop Alexander, and ever was his zeal for the beauty of the Temple, that he made it the most glorious church in the whole country.

In 1186, the saintly and venerable Hugh, Prior of Witham was consecrated the tenth Bishop of this see. It is impossible to this work to commemorate, much less to describe, the many pious and great miracles performed by this devout servant of God. [illegible] may be found at length in a scarce old book still [illegible] "Fuga sæculi," or a holy hermit in the world, containing the lives of 17 holy confessors of Christ. The whole of the [illegible] transept, with its chapels, chapter house, and cloisters of the great transept, were all erected during the life of this good Bishop; and such was his constant zeal in this great work, that [illegible] with mortal sickness in London,* he employed himself [illegible]

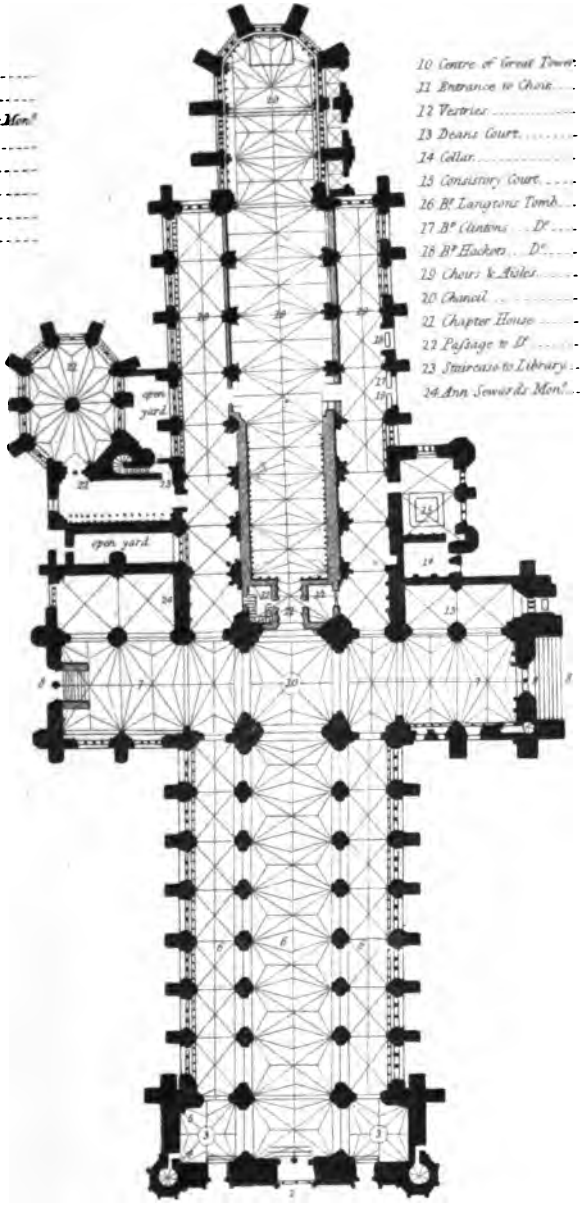
* He expired in the apartment [illegible] on the site of the present Lincoln [illegible] was dismantled about the time [illegible] referred to this tenement and [illegible] purpose of impoverishing [illegible]

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LICHFIELD CATHEDRAL.

Shewing the groining of the Roof.



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In 1124, this noble church was much injured by conflagration, but it was splendidly repaired by Bishop Alexander, and such was his zeal for the beauty of the Temple, that he made it the most glorious church in the whole country.

In 1186, the saintly and venerable Hugh, Prior of Whiteham, was consecrated the sixth Bishop of this see. It is impossible in this work to enumerate, much less to describe, the many pious works and great miracles performed by this devout servant of God. They may be found at length in a scarce but most edifying work entitled, "Fuga sæculi," or a holy hatred to the world, containing the lives of 17 holy confessors of Christ. The whole of the front choir, east transept, with its chapels, chapter house, and eastern side of the great transept, were all erected during the life of this good Bishop, and such was his earnest zeal in this great work, that, when seized with mortal sickness in London,* he occupied himself a considerable

* He expired in the episcopal house then belonging to the see of Lincoln, which was situated on the site of the present Lincoln's Inn, which derives its appellation from it. This palace was alienated from the see by that wretched tool of the state Henry Holbeach, who was preferred to this bishoprick by the plundering courtiers of Edward the VIth, for the express purpose of impoverishing its revenues for their benefit.

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time in giving his parting instructions to the master of the fabric, for its completion. Finding himself near his extremity, and seeing the priests and monks who were with him weeping bitterly, he sought with interrupted speeches, but grave and affectionate withal, to comfort them, and laying his right hand on each one, he recommended them to divine custody; and now his feeble voice began quite to fail, when he willed that a cross of hallowed ashes should be sprinkled on the floor, and that a service should be said in the manner of a Quire, and as soon as they came to that verse Clamabit ad me et ego exaudivi eum, cum ipso sum in tribulatione, causing himself to be lifted from his bed, he stretched his withered limbs upon the said cross, and happily expired, in the year of our Lord 1200, of his age 60, and of his episcopal charge 15. Thus died one of the most holy Bishops of the English church, whose piety and skill command veneration even in this faithless age; in him the Bishop, Architect, and Saint, were united, and the church which he had adorned while living by his sanctity and munificence, was blessed after his decease by the increased favour of Almighty God, who frequently manifested his omnipotent power at the shrine of his faithful and accepted servant.

After solemnly lying in state for some days the body was brought down to Lincoln; on approaching the city the two kings, John of England, and William of Scotland, who were then present, came forth to meet it with a noble train, and submitting their shoulders to the venerable bier, the Scottish king who loved him dearly, poured forth a flood of tears. After that the exequies were most solemnly celebrated in the Cathedral, the two kings, three archbishops, fourteen bishops, more than one hundred abbots, and many earls and barons being present, and assisting with great devotion.

Subsequently, his sacred relics were inclosed in a superb shrine of pure gold, which stood in the eastern end of the church, near unto Dalison's tomb, where they were continually visited by the faithful, with great devotion and benefit. But even the sanctity of this good bishop could not protect his remains from the sacrilegious hands of Henry the VIIIth's commissioners. The relics were dispersed, and the shrine demolished in 1540, while the clergy of the Cathedral appear to have delivered up the sacred vessels and ornaments, without even a protest against this outrage on religion.

The famous Robert Grostete was consecrated Bishop in 1235—he was a native of Stradbrook in Suffolk, and born of humble but holy parents. He distinguished himself greatly in the universities of Oxford and Paris, in the former of which he delivered Lectures on Philosophy and Divinity. His learning and piety recommended him to the notice of Hugh de Welles, Bishop of Lincoln, who gave him a prebend in the Cathedral church. In 1210, he became Archdeacon of Chester, and in 1220, Archdeacon of Wilts; in 1224, he was made Doctor of Divinity, and in 1232, Archdeacon of Leicester. Upon the death of Hugh de Welles, the Chapter, with one

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voice, elected him his successor, and their choice was readily confirmed by the holy see and the king.

At this period most scandalous abuses had crept into the church, which produced the most destructive effects on religion. English benefices were frequently bestowed on non-resident Italians, or sold to the highest bidder, while mere tonsured boys were collated to dignities and important offices. Grostete fired with holy zeal, had long viewed these atrocious practices with grief and indignation, and soon after his preferment to the see of Lincoln, an occasion offered, by which he was enabled to stand forth an uncompromising champion of ecclesiastical discipline, and to offer an effectual opposition to the temporal usurpations of the Holy See. The circumstances of the case are detailed at length by Matthew Paris, and there is no reason to doubt that Grostete acted throughout this difficult and important dispute, with the greatest moderation combined with firmness; nor did he for a moment forget the canonical obedience he owed to the successors of St. Peter, while he eminently reproved the vices and errors of the man. His conduct on this trying occasion was such as might have been expected from every Catholic Bishop throughout Christendom who had the spiritual welfare of his clergy and people at heart. It has not been unusual with modern Protestant writers to consider this great and good man as an enemy to the Holy See, and they have warmly eulogised him under this impression, but were they to examine his actions and works with due attention, they would not fail to perceive, that his attacks were made on *abuses* not *principles*, and although, like a good shepherd, he was willing to lay down his life in defence of his flock, he would have suffered with equal constancy, rather than have violated his canonical obedience to the Mother Church of Rome, or aided in the unhappy schism that has separated England from Catholic communion.

He presided over his diocese with the most vigilant attention, taking care to have the parochial churches well supplied with vigilant pastors, and exhibiting, in his own conduct, a bright example of the manner in which the Episcopal duties should be discharged. He died at Buckden, in 1253, and such was his reputation for sanctity, that his canonization was proposed some years after his decease.

John D'Alderby, chancellor of this church and canon of St. David's, was consecrated June 12, 1300. He was remarkable for great piety and devotion, and, although not canonized, was venerated by the people after his decease. A shrine of pure silver was erected over his tomb in the south transept. Browne Willis mentions his having seen a draft of this shrine in Lord Hatton's MSS. It was demolished and melted in 1540.

Cardinal Beaufort had the temporalities restored to him in 1398, and in 1404, was translated to Winchester, being the first bishop of

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Lincoln who chose to leave his see for any other; by his will he gave £200. to the fabric of the Cathedral.

Richard Fleming, founder of Lincoln College, Oxford, had the temporalities restored, May 23, 1420. In the early part of his life he appears to have been partially infected with the Wickliffe heresy. But he subsequently retracted those novel opinions, and ever after remained a faithful witness of Catholic truth. And having exposed the danger of the error and subtleties propagated by this sect, he took an active and zealous part in their suppression. He was translated to York by proviso of the holy see, in 1429, but being opposed both by the Crown and chapter of that Cathedral, he returned to his see. He died at his palace at Sleford, Jan. 25, 1430, and was buried under a high tomb on the north side of the eastern end.

William Smith, co-founder of Brazenose College, Oxford, having long been successively Dean of St. Stephen's Chapel, Archdeacon of Surrey, and Bishop of Litchfield, was translated to this see in 1495. He died in 1513, and was buried under a slab, inlaid with his effigy in brass, near the great western door of his Cathedral. By his will he left many costly vestments and ornaments to his College chapel of Brazenose, a very curious inventory of which is given at length in Browne Willis's account of the Bishops of Lincoln.

Thomas Wolsey, the celebrated Cardinal, was consecrated to this see in March, 1514, and was translated to York in the Michaelmas following. When this sudden translation is compared with the edifying assiduity of the more antient bishops, in the government and for the welfare of their dioceses, it is but too evident, that Wolsey entered on this office, rather as a source of emolument, than with a view of discharging its high and important functions, for the good of souls and advancement of religion.

John Longland, sometime principal of Magdalen Hall, was consecrated to this see in 1521. Like his predecessors, Bishops Atwater, Smith, and Russel, he gave many costly vestments to his cathedral, and laid out considerable sums on the episcopal palace at Woburn. He also erected the small chantry chapel at the eastern end of the cathedral which bears his name; but dying at Woburn, was buried in Eaton College chapel. He was a man of great learning, but in fulfilling the difficult office of Confessor to Henry the VIIIth, he was much blamed for aiding in the divorce between that monarch and his Queen Katharine. If this charge is well founded, he is answerable for much of that dismal ruin which fell upon his church under his successor, the commencement of which may be attributed to that fatal measure. With Longland closes the history of Lincoln's glory.

Soon were its noble properties to be curtailed, its riches and fairest ornaments despoiled, and even the remains of its sainted dead, the relics of the very bishops who raised its stupendous vaults and towers, despised and treated with barbarous indignity.

Henry Holbeach, is the name odious in the annals of Lincoln,

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being originally prior of Worcester, he basely surrendered, and was made first Dean for his compliance, afterwards, being found a willing tool for the iniquitous purposes of the State, was advanced by Henry to the see of Rochester, and thence by the courtiers, in the first year of Edward the VIth, to Lincoln. Here, ere he had been a month in possession, he confiscated all the principal manors belonging to the church, the names of which are printed in Rymer's Fœdera, vol. xv. p. 66.

He also alienated for ever the Episcopal palace at London, and not leaving his successors so much as one palace, except that at Lincoln.

In the first year of this man's promotion, the great spire which crowned the centre tower was destroyed by a hurricane, and a great portion of the parochial churches in the city fell to decay and ruin, during the rule or rather misrule of this unworthy bishop; dying in 1551, he was obscurely buried in the cathedral without memorial. He appears to have been equally faithless to God as to his diocese, although originally a monk, and of course vowed to chastity, he married a woman of the name of Joan, who proved his will, Oct. 5, 1551.

It is most heart-rending to reflect that the ruin of our glorious churches, and the impoverishment of our sees, was not effected by the invasion of a foreign enemy, or even unauthorised intruders, but by the base compliance of the legitimate clergy to the overbearing power of the State. Abbey after abbey was vacated, and given up to axe and ruin, by retiring pensioned abbots, and Cathedral lands were surrendered to courtiers and lay plunderers, by the very men who should have shed the last drop of their blood, on the pavement of their sanctuaries, like that glorious martyr St. Thomas, sooner than have betrayed the sacred trust which they vowed so solemnly to fulfil.

Holbeach was succeeded by John Taylor, a miserable puritan of the Genevan school, who was consecrated according to the new ordinal of Edward the VIth, in 1552, but his consecration being deemed invalid on the accession of Queen Mary, he was deprived, and John White, warden of Wykeham's college, at Winchester, was duly consecrated in 1554. He was afterwards translated to Winchester, but being deprived on the accession of Elizabeth, he retired to South Warnborough, Hampshire, where he lived in great sanctity till his death in 1559. On his translation Thomas Watson was consecrated with the consent of the holy see, in August, 1557; he immediately applied himself to the recovering of the antient possessions of his dioceses; he procured the restoration of many rich vestments, plate, and other furniture, which had belonged to the Cathedral, and on Nov. 9, 1557, he obtained several estates in lieu of those which had been plundered 10 years before; he likewise got the patronage or advowson of above 100 benefices. But all these, together with what Bishop White had got restored to Win-

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chester, were taken away by Queen Elizabeth, who was as sacrilegious a plunderer as her father. Watson being a faithful witness of the Catholic faith, and a zealous advocate of the ancient discipline of the Church of England, was deprived by Elizabeth, on June 25, 1559, and committed to close custody in or about London, after remaining a prisoner there for about 20 years, he was conveyed to Wisbeach in the Isle of Ely, where this faithful confessor died in confinement, and was buried in the parish church.

Nicholas Bullingham was intruded in this see on the deprivation of Bishop Watson, he immediately gave up all his predecessors had gained to it, and alienated for ever the college of Thornton with its estates; in 1570, he was translated to Worcester. Although a virulent protestant, he does not appear to have made scripture his rule of faith, for being a bishop he is described in his epitaph as having *been twice married in God's fear.**

Thomas Cooper succeeded on the translation of Bullingham, he is chiefly remarkable as having been most unfortunate in the selection of his wife.

William Wickam and William Chaderton leased out many lands to their wives. This latter was so hampered by these leases, that he professed himself unable to reside or keep up the palace at Buckden.

His successor, William Barlow, having no family to provide for, gave much in charity, and was a great benefactor to St. John's College, Cambridge, he was esteemed a learned and pious man, and died much regretted.

During the time that Thomas Winniff held the see, that terrible scourge, the great rebellion broke out; he lived to see his palace at Lincoln demolished and his manor of Buckden, with all the revenues of the see, taken from him; he died at Lamborn in Essex.

Thomas Barlow, Archdeacon of Oxford, was elected in 1695; he was so infected with Calvinistic heresies, that he never visited any part of his diocese, *nor did he ever see the Cathedral church.* He was commonly called the Bishop of Buckden, where he mostly lived; and like other puritans, who, who for the sake of emoluments, accept offices which they profess to condemn, he was very careless of the muniments belonging to the see, and a great dilapidater of his palace. After the abdication of James the IInd, he was very forward in expelling from the English Church the little life which remained in it, by depriving the non-juring clergy of their benefices.

As the period which has intervened between the ejection of these conscientious men and the present time, may with propriety be termed the dark ages of the Anglican Church, it is useless to seek in the lives or actions of the modern Bishops of Lincoln any thing particularly edifying or worthy of comment, but we may hope and

* Browne Willis suggests that this expression may possibly refer to his having been yoked to two churches, of which he spent the fortunes by giving up the estates.

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trust that better things are in store, and that the sounder views of theology, which are now taught in the chief university of this land, may be the means of raising up a race of men, who may prove themselves worthy successors of the saintly Hugh, and who armed, as in olden days, with apostolical jurisdiction, may expel the wolves who devour the flock, and raise the spires and chancels of antiquity, on the ruins of the conventicles and the preaching houses which disfigure this venerable, and once truly Catholic city.

The Cathedral church of Lincoln stands on a most commanding elevation, upwards of 200 feet above the level of the river; from whatever point it is approached its effect is truly grand; the lofty towers and high pitched roofs and gables, presenting varied combinations equally striking; when coming from Boston by the river Witham, we have the whole of its glorious eastern end and chapter house, its double transepts with the southern rose window, a long succession of buttresses and pinnacles, surmounted by the high roofs and lofty towers, the ruins of the Episcopal palace and other antient buildings, interspersed with trees and gardens, standing immediately beneath the south side, and terminating the steep ascent from the lower city covered with gardens and buildings.

When approaching from the contrary direction to the one just described, the three towers are grouped together, the vast central one appearing to stand between those of the western end in a pyramidical form, while the great west front extending on either side of the nave, and terminated by two octagon turrets or rather towers, presents an elevation unrivalled in England for its grand proportions; the north and south approaches are scarcely less striking; in the latter we see the minster in solemn grandeur, standing high above the city and neighbouring churches, of which it indeed seems the mother and head, while from the latter, for many miles, it appears rising above the horizon in all its amazing length, its vast line of roofs only broken by the towers.

If this wonderful church in its present state produces so surprising an effect, how truly glorious must it have appeared, when these towers were surmounted by lofty spires, the centre one being an elevation almost equal to that of Salisbury; this spire, which was constructed of timber covered with lead, was destroyed by a tempest in the year 1547, and under the rule of the first bishop who had abjured the antient faith, and, as Browne Willis observes, was a forerunner of the calamities that were about to fall on this antient and hitherto flourishing see; this disaster happened at a time when faith and devotion were at a wretchedly low ebb, and men were rather occupied in unroofing and stripping the temples of God, than raising spires in his honour, and the tower of Lincoln has remained ever since curtailed of its beautiful termination.

It will scarcely, however, be credited, that the two western spires which had withstood the violence of tempests for centuries, and escaped the civil commotions, were at length demolished by order

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of the chapter (*in the early part of the present century*), who could not have felt more veneration for the church of which they were the unworthy guardians, than a party of Cromwellian troopers.

The clergy had indeed ordered their demolition some years previous, but there then remained some sparks of antient veneration for the glorious church among the people, and the citizens were filled with indignation at the very mention of the proposed demolition, and their remonstrances, which were even accompanied with tumult and menaces, had the desired effect, and the idea of their removal was then abandoned. When, however, their destruction was finally determined in these later times, protestant apathy had been effectually established among the people, they had become as indifferent as the clergy, more than half probably professed Dissenters, and if the whole nave had been demolished, it would have produced but little commotion; indeed it was seriously contemplated about that time to take down the high pitched roofs, which constitute one of the greatest beauties of the building, and to substitute flat ones in their stead, fortunately the difficulty of supporting the gable ends prevailed against the adoption of this improvement, or Lincoln would have been denuded indeed. It is hardly possible for us to conceive how such a monstrous idea could have been seriously entertained for one moment; but we had no Oxford or Camden Societies in those days, and the only ideas that the generality of men entertained about architecture, were derived from vile Pagan works which were exclusively studied, while our national art lay despised and neglected. The havoc which the clergy have constantly made on the finest monuments of antient art which they have under their controul, is quite sufficient to prove that their ordinary course of studies is quite insufficient to instill any real feelings or just appreciation of Christian art. Those who have allowed the churches of England to perish through apathy, or to be ruined by innovations, are for the most part men of family and fortune, and have received what is termed a liberal education, gone through the usual routine of studies at the public seminaries, and perhaps attained to academic honours. Yet with all this, they have been barbarously ignorant of, and indifferent to. the noblest works this country has achieved; fatal as the great schism and revolution have proved, the peaceful rule of the establishment has been scarcely less so, year after year some screen is suppressed, some roof plastered, some porch demolished, some stained window or tiled floor removed, some brass displaced, some doorway cut, and when a repair was decided on, the whole carved work and fittings of some venerable edifice were not unfrequently sawed up for fire-wood, or a noble chancel shortened or perhaps demolished altogether, to save the cost of preserving it, and this was indeed the true cause which deprived Lincoln Minster of its spires, they needed repair, and with all the revenues of the vast church, not one man stood forth to save the cross surmounted fanes, which antient piety had reared to God, towards which for centuries the distant

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inhabitants of the country for miles around, in the hour of storm and danger, turned with pious reverence, as they breathed a prayer for protection, and which had gladdened the heart of many a weary pilgrim to the shrine of blessed Hugh, as they rose to his delighted sight, and guided him to the fulfilment of his vows.

But a visit to Lincoln at the present time is accompanied with much that is most painful to the Catholic mind. The remaining beauty of this once venerable city is now fast passing away.

During the great schism nearly 40 of its parochial churches were suffered to go to decay and ruin, and many of those which were spared, have been either rebuilt in a vile manner or woefully mutilated, still some antient gates and many gable roofs remained. Venerable buildings of Ecclesiastical character, and towers and chancels, were to be distinguished rising above the habitations of men, and down to a very late period the city possessed most interesting traces of its original character. But alas! the case is now sadly altered; this unhappy place seems literally to breed Dissenters, huge piles of red brick pierced with sash windows and flat pedimental fronts are seen at every turn, while centenary men and Calvinistic sectaries have raised burlesques of pointed design, even more disgusting than the legitimate preaching room style. To what a very unnatural state must architecture have fallen, when a Wesleyan, Baptist, or one of the 150 denominations, dares to point an arch of his miserable conventicle in the city of St. Hugh, and under the very walls of one of the noblest churches in Christendom; but this is not all, high masses of factory buildings and chimneys have already overtopped the towers of the parochial churches, while the whirl of machinery and fizz of steam overpowers the sweet sounds of our Ladyes bells. In place of oriels and gables we have third rate editions of Regent street monstrosities standing on iron stilts and plate glass, and overloaded with hideous compo-imitations of pagan design. But we will turn from this lamentable theme to the contemplation of the glorious Minster itself, which, although shorn of much of its former glory, still stands a witness of old Catholic excellence and modern degeneracy.

Immediately on passing under the vaulted gateway leading from the castle hill to the close, the western end is seen rising in all its grandeur. Had the whole of this front been erected in the lancet style, its effect would have been greatly increased, as the plain Norman arches and piers of the original church which remain in the centre, do not harmonize with the truly beautiful arcades which flank them, and the consistency of this portion of the church is still further injured by three perpendicular tracery windows introduced within the Norman arches.* The lower part of the towers

* Owing to the mania for large windows which prevailed in the 15th century, many of our finest churches were sadly mutilated, the original lancet windows at the western ends of both Whitby Abbey and Tynemouth Priory, were cut away for the purpose of introducing huge perpendicular lights, occupying the whole width of the nave, and which must have greatly

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which rise rather abruptly from the west front are also of Norman design, but the belfries were erected during the 15th century, and although by no means so fine in detail as the works of an earlier period, still from their scale, solidity, and elevation, they produce a most imposing effect, which must have been infinitely greater previous to the barbarous demolition of the spires which surmounted them. The rose window under the great western arch is exquisitely enriched by foliage cusps, and wrought in high relief; immediately over the great door are several canopied niches of elaborate entail, filled with images of English kings, executed with considerable skill.

The iron railing and gates that inclosed this western end are most offensive, and would be far more in character with Greenwich Hospital than Lincoln Minster. A finely moulded coped wall of moderate height with massive gates (not of cast iron tracery) would form a suitable enclosure, within which a stone cross raised on steps should be erected, similar to those formerly placed in the garths of all large churches.

The interior view of the nave is truly grand, the whole range of the vaulted roof is seen in long perspective, while the vast breadth of the church appears still greater from the side arches opening into the lateral chapels at the western end. The shafts of the pillars, which are exceedingly varied in design, are all worked in Purbeck marble, which was originally highly polished, all the detached shafts were of the same costly material throughout the church, and contributed greatly to the internal richness of the church.* The great defect of this nave, and indeed of the whole church, is its want of height, consequent on the flat pitch of the arches, the same arrangement and detail, with arches of a larger radius, like those at Westminster,† would have appeared far more striking. Not a vestige now remains of the rich stained glass which antiently filled the windows of this vast nave, and must have rendered it truly solemn, all has long since disappeared, and the quantity of light admitted through the large lights designed for the subdued tints of rich glass, is very injurious to the effect of this building. Indeed were any argument wanting to prove the vast merit and beauty of these stupendous edifices, the effect that they still produce on the mind, notwithstanding every disadvantage, would be quite sufficient. We now see these glorious structures

injured the original solemnity of these glorious buildings. The same thing is to be remarked at Rochester Cathedral, where the error has been perpetuated by a recent restoration. In the beautiful Parochial church of Sleaford, Lincolnshire, a perpendicular window has been introduced in a most clumsy manner in the western tower, which is of an early period and of massive construction; and this miserable window is at utter variance with the principles of its design; the same atrocity has been committed at Newark, and indeed we shall find, on close examination, that there is scarcely one church that did not suffer great detriment by the introduction of perpendicular features, during the 15th or early part of the 16th century.

* These are now for the most part either covered with *yellow wash* to produce uniformity of colour, or *painted black!!!*

† The choir and transepts of Westminster may be considered as one of the most perfect pointed erections in Christendom.

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stript, mutilated, whitewashed, and decayed, and yet they are overpowering; what must they have been in their original glory? what would they be if again restored?

The western end of the aisles is nearly blocked up by some very clumsy masonry of a rather modern date, which was intended as an additional support to the towers, it is very detrimental to the proportion and perspective of the aisles, and if any such support was really needed, it might have been easily added in unison with the original architecture. The most lamentable, and indeed irreparable injury which the nave has suffered, was from the relaying of the pavement, and sacrilegious removal of the antient monumental slabs that covered the graves of so many holy clerks and distinguished prelates,* buried within this portion of the church.† Such an alteration is injurious both to the living and to the departed, and in lieu of gravestones covered with appropriate inscriptions and edifying emblems, we have a bare succession of *regular flags* laid in rows, and calculated to call forth no other emotions than fruitless execrations against those who substituted them for the venerable pavement of antiquity, thickly studded with the memorials of Lincoln's worthies.

Proceeding by the nave the eye is carried up to the great central tower supported on four immense arches, and open to a vast height above the vaulting of the choir and transepts, forming a lanthorn of arches and clustered pillars of wonderful beauty.

From this point the great transepts are seen extending to upwards of 200 feet, and terminating with rose windows,‡ filled with richly stained glass. The eastern sides of these transepts are divided into six bays, in which were antiently six altars, the sacraria and ambries of which still remain. These chapels are divided off by elaborate screens of stone or wood erected during the 15th century, these have been richly painted and gilt, and the antient effect of these transepts must have been truly grand, when the altars were standing, the chapels richly furnished with ornaments, the windows entirely filled with brilliant glass of varied hues, and the shrines and tombs unmutilated.§

The rood screen which extends across the choir is one of the finest in England, and in addition to its elaborate sculptured enrichments, was covered with gilding set forth by lively colours, the

* Mr. Edward Willson, the learned architect and antiquary of Lincoln, who possesses a vast mass of interesting records relative to this church, has made a most accurate plan of the whole building, with the original position of the slabs carefully figured.

† The demon of regularity instigated a similar alteration at York, which was effected at a vast expense. Lately at Bruges, sepulchral slabs of wonderful beauty and great interest, were actually carried out of the church of St. Saviour's in that city, for the purpose of being *sawn up and converted into a sort of square paving stones*, to make a *regular paving for the nave and aisles*.

‡ The southern rose, which is of the latter decorated period, is filled with ramified tracery, called in French flamboyant, as running one into the other without geometrical figures. This tracery is only found in very late buildings on the continent, and from this example, and several windows at Gratham and other places, it is exceedingly probable that flamboyant tracery originated in England.

§ The shrine of Sir John D'Alderby stood nigh to the Galilee door in the south transept.

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foliage, diapering, and images, are all worked in the highest style of art, and surprisingly varied.

The organ is now placed on this screen in lieu of the great rood, which, with its lights and images, must have produced a most glorious and edifying appearance. The original position of the organ was, doubtless, in one of the eastern transepts, it was never antiently placed on the centre of the rood screen, but on one side of either the choir or nave. At Chartres, and Strasbourg, the old organs yet remain corbelled out with great ingenuity on the side of the nave, and look exceedingly grand. In Sandford's Coronation of King James the IInd, the organ is distinctly figured on the gospel side of the choir at Westminster. The projection in the nave of Exeter Cathedral, commonly called the Minstrel gallery, was in all probability the position of the old organ of that church.

The practice of placing the organ in the centre of the rood screen cannot be too strongly censured, it is making a primary object of that which should be secondary, and it is an utter departure from the practice of Catholic antiquity. It may be proper to remark, that organ cases are generally treated in far too architectural a manner, and mock pipes are frequently introduced, which is decidedly bad; the real speaking pipes can be disposed so as to produce an exceedingly good effect, and when these are gilt, drapered and painted, with appropriate inscriptions, the mere pipes will look exceedingly rich and sufficiently ornamented.

The doorway in the centre of this screen is at present closed by two iron gates of bad design, but within there are two antient doors, with some original and exceedingly beautiful fastenings; the choir, in respect of its stalls, is by far the finest in England; they are sixty-two in number, and executed in the most perfect manner, not only as regards variety and beauty of ornamental design, but in accuracy of workmanship, which is frequently deficient in antient examples of wood-work. They are of the decorated style, and are certainly superior to any other choir fittings of that period remaining in England, the misereres are all varied in design, and consist of foliage, animals, figures, and even historical subjects, beautifully designed, and executed with surprising skill and freedom; they are well deserving of a careful inspection.

The panels in front of the lower rows of stalls are enriched with images in bas-relief, representing angels playing on various musical instruments, interspersed with royal personages, seated on thrones. The canopies are most elaborate of entail, the crockets are all varied in design, being composed of foliage and flowers exquisitely combined in the required forms, each canopy terminates in a canopied niche, these were doubtless filled with images removed probably in the sixteenth century. Such a work as the stalls of Lincoln should be quite sufficient to teach profound humility to modern artists, and to impress them with the deepest reverence for the skill and imagination of their ancestors, in the vast assemblage

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of parts requisite for these stalls scarcely can we find one device or even leaf that has been repeated. We are first ravished with the beauty of the long canopied perspective which they form, and then we receive every moment fresh gratification and surprise on their closer examination. What purity of design and fertility of imagination do these wonderful carvings present! In them alone a school of design is contained, sufficient to form a generation of carvers, and yet their extraordinary beauties are in a great measure overlooked, and men are content to decorate the house of God with any vile substitute for art which this age so prolific in deception and artificial resources is continually producing.* On the north side of the sanctuary are some elegant niches with images of sleeping soldiers carved beneath them, these undoubtedly served for the holy sepulchre at Easter. The sculpture is of a very high class, and it is not improbable that it was produced by the same hand that wrought the exquisite images in the celebrated sepulchre at Heckington church.

In the third bay of the choir against the stone screen-work of the south aisle, formerly stood the shrine of Little St. Hugh, a sweet christian innocent, barbarously crucified by the cruel Jews at Lincoln in 1225, in derision of the sufferings of our divine Redeemer. It is most satisfactory to know that while the object of their cruel hate, received the crown of martyrdom and was numbered among the blessed in heaven, the prepetrators of this horrible barbarity received the punishment of death in a severe form. In accordance with what is termed the liberality of the age,† many persons have affected to doubt the truth of the legend, but there are no reasonable grounds whatever for disbelieving any portion of the history. The Jews are well known to have perpetrated similar atrocities at various periods. and as a complete refutation of modern calumnies the body of the blessed Hugh the Less was found a few years since, adjacent to the place where the shrine formerly stood.‡

When the antient bishops of Lincoln celebrated pontifically in this choir with all those solemn rites for which the English ritual was so celebrated, how truly sublime must have been its appearance, —long lines of venerable ecclesiastics, seated beneath their lofty

* Among the many inventions of the day which are calculated to introduce mechanism in place of art, none should be more carefully avoided than the method of producing relief in wood by heated irons. As the effect is wrought on the real material of oak, the unwary are very liable to be seduced into the use of ornamental work produced by this process; but let them beware, the stamping irons are expensive, and to make the system pay at all, the same ornament must be everlastingly repeated; genius and design is cramped, art is degraded, and it will not unfrequently happen that in process of time the same *stamp* will serve for a *chancel* screen, a *salle de concert*, or perhaps the *chief cabin of a Great Western Steam ship*.

† The leniency exercised towards Jews and Infidels at the present time, is one of the most fearful signs of the indifferent spirit of the age, and it is only surprising that a Joint Stock Company has not been established to thwart the decrees of the Almighty and endeavour to restore this outcast people. It must yet be fresh in the painful recollection of many persons that the Catholic dignity of knighthood was lately bestowed *on a professed Jew*; had not the order most miserably degenerated, every knight present would have solemnly protested against such an outrageous perversion and degradation of their body.

‡ Dr. Stukeley in his Itinerary has given a plate of this shrine in its original state, which, although but rudely done, is still sufficient to give a tolerable idea of its arrangement.

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canopies, the rectores chori with their silver staves regulating the solemn chant proceeding from a hundred choristers! The high altar all glorious and hung with costly frontals (now alas, preserved only in memory by the inventories of a Dugdale,) the sanctuary blazing with tapers, and filled with dignitaries, assisting their venerable bishop, who in dalmatic and chasuble, with mitre and staff offers the holy sacrifice for his clergy and people; on every side devotion, splendour, and solemnity, surely those who witnessed this glorious sight might have well exclaimed "Non est hic aliud nisi Domus Dei et Porta Cœli." But alas how sadly is this bright scene changed, the stalls have been blocked up with ugly square panelling, *many high pews*, and even a pulpit* have been erected at the eastern end of the choir, feathered bonnets and shawls, blue coats and flowered waistcoats, are seen in place of hoods and copes; a surplice reader and a few singing boys are all that are left of the antient choral ministers; the eastern end, once so glorious, appears desolation itself, a mere table under a wretched picture being the substitute of one of our noblest altars reared by England in the days of her antient faith.

The Presbytery or eastern end of the minster, extending three bays beyond the altar screen, may be described as the finest example of enriched early work in England. The spandrils, caps, corbels, bosses, cusps, &c. are decorated with images and combinations of foliage exquisitely wrought. The images of angels playing on musical instruments in the spandrils of triforium arches, are so grand in design, and executed with such consummate skill that a modern writer actually pronounced them, in the height of his admiration, *worthy of the present age!!!* This sapient critic little thinking that it would be difficult indeed in these enlightened times to find an artist who could imitate, much less design such wonderful efforts of christian art. The images which adorn the southern porch are still superior to these, as they represent beings and subjects of a higher class: the divine Redeemer is seen seated in majesty, surrounded by angels, and in the act of pronouncing the awful sentence on the souls of the departed who are rising from their graves, and conducted by demons on one side to endless perdition, or received by angels into everlasting felicity. This impressive subject is admirably treated, and in the arch which surrounds it are a series of images in highly relieved foliage of surpassing beauty, and marvellous execution. On the shafts on either side of the doorway are images of a large size miserably mutilated, but of great merit. The doorway is divided into two equal spaces by an upright pillar, and there can be but little doubt that this division (which constantly occurs in doorways where it could not be needed for support, and where it was

* The custom of preaching in choirs is quite a modern innovation; many persons yet living in Cathedral towns remember the practice of hearing sermons exclusively in the nave, and till within a very recent period, the choirs of many great churches were used exclusively for the purpose of offering up prayer and lauds to God.

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most inconvenient for egress of processions, was introduced in mystical allusion to the separation of the faithful from the wicked in the last doom, so powerfully represented in the porch just described. The two sepulchral chapels on either side of this porch, erected by bishops Russell and Longland, although exceedingly beautiful in themselves are injudiciously placed with reference to the main building, and much injury was occasioned to the original structure when the lower tier of arches was cut away to receive them.

On the opposite side is the chantry and tomb of Bishop Fleming. In accordance with the spirit of humility, his effigy is twice represented above in full pontificals, and beneath as an emaciated figure encompassed by a winding sheet; this latter, of which there are many similar examples of the same period, has given occasion to the vergers (those caterers for the marvellous to amuse the vulgar,) to propagate an absurd story that the good bishop died while endeavouring to fast forty days and nights. It is almost needless to add that there is not the slightest foundation whatever for this idea, and it is most reprehensible for the dignitaries of the church to allow their servants to calumniate the memory of the antient bishops for the purpose of amusing that brutal class of visitors who are induced "*to go to the big church to see the mon that doyed foasting*," and to whom the edifice itself would not be sufficiently attractive to induce them to expend a shilling for viewing it. While on this topic it may not be amiss to mention that very lately the following remarks were usually made by the persons who shewed the church. Pointing to the triforium: "That ere is the place where the *monks* and *nuns* used to walk." On shewing a hole in the pavement where an iron stanchion had been antiently fixed: "This here is the place where they used to make *their bows to the Virgin in the time of the Romans*."* Each person was then invited to scrape his foot in the place till a sort of groove was worn in the pavement.

These things may be possibly amended since the writer of these pages was staying at Lincoln, but at all events, they will serve as hints to the clergy of other Cathedrals, where equally absurd stories respecting the antient discipline of the English church are circulated, to look more narrowly to the conduct of their subordinate officers, in these respects, of which they are probably ignorant. It would be more seemly if the present verger of Lincoln did not wear his hat within the sacred edifice, and especially in the immediate vicinity of the altar. But to return, in this portion of the minster are several other tombs of great beauty and interest, and here stood the precious shrine of blessed Hugh, till its spoliation by the sacrilegious commissions in the reign of Henry VIII. The minutest details of this Presbytery are worthy of careful study, the mouldings are all of the purest forms, and admirably arranged for light and shadow; no por-

* At York on shewing the crypt, "this is where the mass used to be, *and a proper place it is for a deed of darkness.*"

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tion of the walls is left plain, but the whole is enriched by arches, shafts, panelling, and scroll work; each of the external buttresses are corbelled to receive fifteen images; but these were either never completed or have long since been destroyed, they would add very considerably to the exterior richness of this portion of the church, and it would be a glorious work, gradually to fill these niches with images of prophets, apostles, saints, and martyrs, executed with all the severity and devotion of christian art.

The flying buttresses which resist the lateral thrust of the clerestory are by no means commensurate in design with the rest of the work, they are plain, meagre, and rest badly against both wall and lower buttresses with which they appear to have little connection; had they a steeper pitch of copeing, and greater substance with more enrichment, they would be infinitely improved; they appear particularly defective in the first view of the church from the S. E. and it is most surprising how an architect of such consummate skill as the designer of this end could have failed in so important a point as the flying buttresses, which under more skilful treatment might have been converted into most elegant features of the design.

Having now noticed, as far as the limited nature of this description will admit, the principal portions of the church itself, we will now proceed to those interesting adjuncts, the cloisters and chapter house. The cloisters, of which only three alleys are remaining, (the fourth having been demolished during the last century for the purpose of erecting a library of miserable design,) contain some most interesting details and sepulchral monuments; they appear to have been erected during the early part of the fourteenth century, and are approached from a doorway in the N. E. transept by a small cloister of the same style vaulted in stone: the cloisters themselves are groined with oaken ribs, but the walls and buttresses having been forced out, it is highly probable that they were also originally vaulted with stone, which, having given way, to avoid the labour of rebuilding the wall, were afterwards restored with wood. The carved bosses which are worked in solid blocks of oak are truly beautiful, the drapery and attitude of several figures have never been surpassed for grace and dignity at any period of art, while the foliage presents the most exquisite and varied design. The whole of the tracery windows were doubtless originally filled with stained glass, but this has long since disappeared, and the cloisters themselves are in a most shamefully neglected state; they are now actually used as a mere receptacle for lumber and rubbish, and these from having been most carelessly deposited have broken to fragments many highly interesting sepulchral slabs, which cover the graves of antient ecclesiastics formerly belonging to the minster. Several of these stones, which are of large dimensions, were formerly inlaid with engraved brass, the outline of which is quite perfect and sufficiently distinct to enable us to judge of their antient beauty.

In some instances our blessed Lord with St. Mary and St. John

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standing by his side, was depicted in the centre quatrefoil of a floriated cross, at the foot of which an effigy of the deceased was represented in prayer, with a scripture proceeding from his mouth. In others, the blessed Virgin with our Lord was seated under a canopy with attendant angels, while in a small niche the ecclesiastic was engraven in the act of prayer with a pious invocation; sometimes a mere floriated cross with the name and dignity of the deceased, or a sexfoil in a cross with a small effigy. Several of these are placed under the library, and it is highly probable that they have been removed from the floor of the church and placed here as mere paving stones; several having been even *sawn in two*. There is one remarkable effigy of a priest vested for mass in albe and chasuble, and holding a chalice with the blessed sacrament. It is simply delineated by graven lines cut in the stone, and although inferior to brass, is still very beautiful, and might be frequently introduced at a moderate expense. Many French churches, where engraved brasses were rare, contained numerous beautiful specimens of these graven slabs, especially at Chalons sur Marne.

Till within a few years the effigy of Richard of Gainsborough, one of the old architects of the Cathedral, (holding his compasses and a tracery window) might have been distinctly traced, but from the shameful manner in which the memorials of the departed worthies of the church have been treated, it is now almost obliterated.

That a cloister should have been regarded as a useless appendage to the Cathedral in these latter times is by no means surprising, as there are but small remains of that spirit of meditation and prayer which instigated their erection in older and better days; but still unless the present chapter were dead to every feeling for antiquity or even common propriety, they would not suffer so interesting a portion of the Cathedral buildings to lie in so filthy and shameful a state as they are in at present, it is scarcely possible to get round and inspect the exquisite sculpture of the bosses; scaffolds, poles, tressels, stones, rubbish and dirt lie heaped on each other; and among these are the remains of stone coffins kept as *curiosities*, after the remains of their holy occupants have been turned out with barbarous indignity. Even within the sacred inclosure of Lincoln's walls the remains of the saintly dead are not free from profanation, but the body of an ecclesiastic is treated as a mere object of indecent curiosity, while the sacred emblems of the priestly office are dispersed among museums, and Mechanic's institutes. The chapter-house is approached from the eastern alley of the cloister by a double arched entrance leading through a vaulted aisle. It is decagonal, nearly sixty feet in diameter and forty-two in height, the vaulting springs from a centre pillar composed of clustered shafts, terminating in rich foliated caps, the ribs being supported in the angles by elaborate corbels, the lateral pressure of the vaulting is resisted by eight flying buttresses of most elegant form, resting on as many massive piers; the external effect of this chapter-house

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surmounted, by its high and bold roof is truly grand, and although one of the first erected in this form, it is certainly one of the most beautiful in design, and before the lancet windows were denuded of their rich glass, the floor stript of its incrusted tiles, or the painted enrichments of the walls and vaulting washed over, the interior must have presented a most impressive appearance, well calculated for the solemn and important purposes for which the chapter-houses of our cathedrals were erected. It has long become a mere evidence of departed dignity, under the present degenerate system it has even served for the assize courts, and we may consider it truly fortunate that it has not been demolished, like many other chapter-rooms, for the sake of its lead and materials.

Considered as a whole, Lincoln is certainly the finest Cathedral in England : granting that it is much indebted to its local position, still for its high pitched roofs and lofty towers, its vast extent, variety of exquisite detail and severity of style it is unequalled ; moreover, in comparing the relative beauties of churches, they must be considered not altogether *as they are*, but *as they were*, and if we imagine Lincoln surmounted by its three spires, its windows filled with stained glass, and all its shrines, tombs, and altars in their original splendour, few would hesitate to rank it at the head of our great English churches, **Laus Deo.**

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LIST OF BISHOPS.

BISHOPS OF SIDNACESTER.

Eadhœd	678	Eadulf or Ealdulf	751	[*See vacant till united to that of Dorchester about* A.D. 960.]	
Ethelwine	679	Ceolnulf	765		
Edgar	—	Ealdulf	787		
Kinebert or Embert	—	Brightred, or Berhtrede	850		
Alwigh	747				

BISHOPS OF DORCHESTER.

Ealherd, or Halard	886	*see of Sidnacester was incorporated with that of Dorchester, as above stated.*]		Eadnoth I.	1004
Kenulf	909			Eadheric	1017
Winsi	938			Eadnoth II.	1034
Wulstan	—			Ulf, or Wulfin	1050
Ceolwulf	948	Ailnoth or Ælfnoth	974	[*Under the next prelate, the See was transferred to Lincoln.*]	
Osketul	948	Ascwyn or Æscwyn	982		
Leofwin	—	Alfhelm	994		
[*Under this prelate, the*					

BISHOPS OF LINCOLN.

Remigius de Feschamp	1067	John Gynewell, or Synewell	1351	William Chaderton	1595
Robert Bloett	1093	John Buckingham	1363	William Barlow	1608
Alexander	1123	Henry Beaufort, Cardinal	1398	Richard Neile	1613
Robert de Chesney	1147	Philip Repindon	1405	George Mountain or Montaigne	1617
Geoffrey Plantagenet	1173	Richard Flemming	1420	John Williams	1621
Walter de Constantiis	1183	William Grey	1431	Thomas Winniffe	1641
St. Hugh de Grenoble	1186	William Alnewick	1436	[*See vacant 6 years.*]	
William de Bleys, or de Blois	1203	Marmaduke Lumley	1450	Robert Sanderson	1660
Hugh Wallys, or de Wells	1209	John Chadworth	1452	Benjamin Laney	1663
Robert Grosteste, or Grosthead	1235	Thomas Scot	1471	William Fuller	1667
Henry Lexington	1254	John Russell	1480	Thomas Barlowe	1675
Benedict or Richard Gravesend	1258	William Smith	1495	Thomas Tenison	1691
Oliver Sutton	1280	Thomas Wolsey, Cardinal	1514	James Gardiner	1694
John d'Alderby	1300	William Atwater	1514	William Wake	1705
Thomas Beake	1319	John Longland	1521	Edmund Gibson	1715
Henry Burwash, or De Burghersh	1320	Henry Holbech	1547	Richard Reynolds	1723
Thomas Beke, *alias* le Bek	—	John Tayler, or Tailour	1552	John Thomas	1740
		John White	1554	John Green	1761
		Thomas Watson	1557	Thomas Thurlow	1779
		Nicholas Bullingham	1559	George Pretyman Tomline	1787
		Thomas Cowper	1570	The Hon. George Pelham	1827
		William of Wyckham	1584	John Kaye	1820

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LINCOLN.

BISHOPS.

Of Sidnacester.

Eadhed	678
Ethelwyn	679
Eadgar	701
Kinebert	720
Alwigh	732
Eadulf	750
Ceolulf	765
Ealdulf	797
Brightred	873

After which it was vacant till united to DORCHESTER.

Birinus	636
Agilbert	650
Totta, 1st. bishop of LEICESTER	737
Eadbert	764
Werenbert	768
Unwona	786
Rethun	806
Aldred	861
Ceolred	873
Halardus (last bishop of Leicester)	——
Ceolwulf	905
Leofwin (united the sees of D. and S.)	——
Ailnoth	960
Ascywn	995
Alfhelm	996
Eadnoth	1005
Eadheric	1017
Eadnoth II.	1034
Ulfus	1050
Wulfic	1053
Alexander (deposed)	1067
Remigius, first bp.	1070

Of Lincoln.

Remigius	1088
Robert Bloet	1092
Alexander	1123
Robert de Chesney	1147
Vacant Seventeen Years.	
Geof. de Plantagenet	1173
Wal. de Constantiis	1183
Hugh de Grenoble (1)	1186
Vacant Three Years.	
William de Blois	1204
Vacant Two Years.	
Hugh de Wells	1209
Robt. Greathead (2)	1235
Henry Lexington	1254
Ric. de Gravesend	1258
Oliver Sutton	1280
John d'Alderby (3)	1300
Thomas le Bec	1319
Henry Burghersh*	1320
Thomas le Bec	1342
John Gynewell	1347
Jn. Buckingham (4)	1363
Henry Beaufort (5)	1404
Philip Repingdon	1405
Richard Fleming (6)	1420
William Grey	1430
William Alnwick	1436
Marm. Lumley	1450
John Chidworth	1451
Thomas Scott	1471
John Russel	1480
William Smith	1495
Thomas Wolsey (7)	1513
William Atwater	1514
John Langland	1521
Henry Holbeach	1547
John Taylor (8)	1552
John White	1555
Thomas Watson	1557
Nic. Bullingham	1559
Thos. Cooper (9)	1570
William Wykeham	1584
Wm. Chaderton	1595
William Barlow	1608
Richard Neal	1613
Geo. Mountain	1617
John Williams	1621
Thomas Winniffe	1641
Robt. Saunderson	1660
Benjamin Laney	1663
William Fuller	1667
Thomas Barlow	1675
Thos. Tennison	1691
James Gardiner	1695
William Wake	1705
Edm. Gibson	1715
Richard Reynolds	1723
John Thomas	1743
John Green	1761
Thos. Thurlow	1779
GEORGE TOMLINE	1787

DEANS.

Ralph	1092
Simon Bloet	1110
Nigellus	1123
Ph. de Harecourt	1141
Adelmus	1145
Richard Fitz Neale	1184
Haimo	1189
Roger de Rolveston	1195
William de Tornay	1223
Rog. de Wescham	1245
Hy. de Lexington	1245
R. de Gravesend	1254
Robert de Mariscis	1259
W. de Lexington	1263
Richard Mepham	1273
John de Maydeston	1275
Oliver Sutton	1276
Nicholas Heigham	1280
Phillip Willoughby	1288
Josc. de Kirnington	1305
Rog. de Martival	1310
H. de Mammesfeld	1315
Anthony Bec	1329
William Bateman	1340
John de Ufford	1344
Simon de Breisly	1348
John de Strethely	1362
John de Shepey	1376
John Mackworth	1412
Robert Fleming	1451
George Fitz Hugh	1413
Geof. Simeon	1506
Thomas Wolsey	1508
John Constable	1514
George Heneage	1528
John Tailor	1548
Matthew Parker	1552
Francis Mallet	1554
John Whitgift	1571
William Wickham	1577
Rilph Griffin	1584
John Reynolds	1593
William Cole	1599
Lawrance Staunton	1601
Roger Parker	1613
Anthony Topham	——
Michael Honeywood	1660
Daniel Brevint	1681
Samuel Fuller	1695
Abraham Campion	1700
Richard Willis	1701
Robert Cannon	1721
Edward Gee	1722
Edward Willes	1730
John Green	1756
Hon. Jas. Yorke	1762
Richard Cust	1782
Richard Kaye	1783
GEORGE GORDON	1794

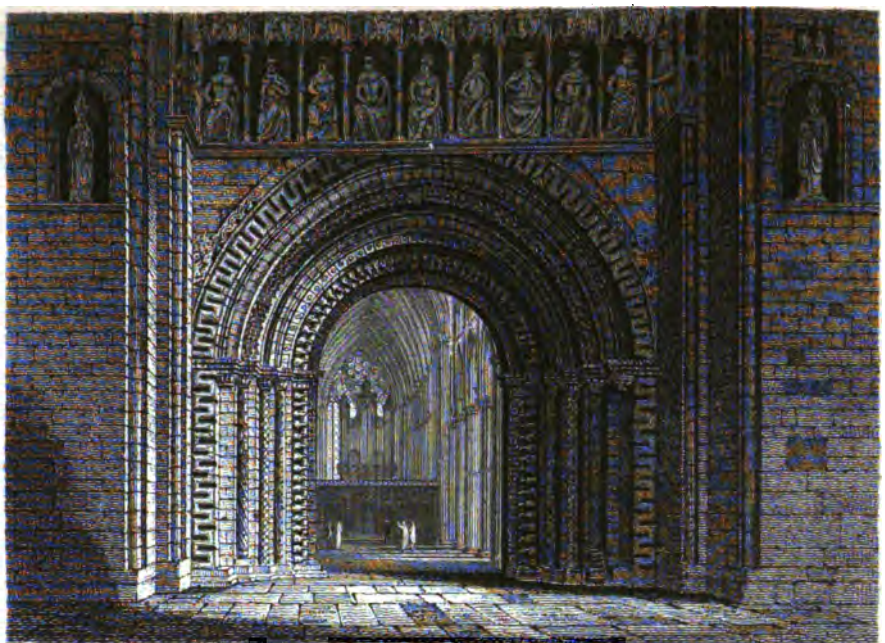
(1) The Burgundian who is reputed to have been deified, in 1201: he ordered the tomb of fair Rosamond to be removed from the choir of Godstow church, observing, "that the house of God ought not to be profaned by the body of a harlot."—(2) Would have been made a god had he not been a protestant.—(3) Called a Saint, from his sanctity.—(4) The pope, in revenge, translated him to Chester, which he refused, and retired to Canterbury.—(5) The cardinal celebrated by Shakespeare.—(6) Was translated by the pope to York, but the chapter refusing to admit him, he returned to Lincoln, and the pope was obliged to revoke his bull.—(7) The famous cardinal.—(8) Deprived for a time by bloody Mary.—(9) The tutor of Camden, who praises him liberally.

* Famous for disloyalty to his prince, and oppression of the poor.

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West Entrance, Lincoln Cathedral.

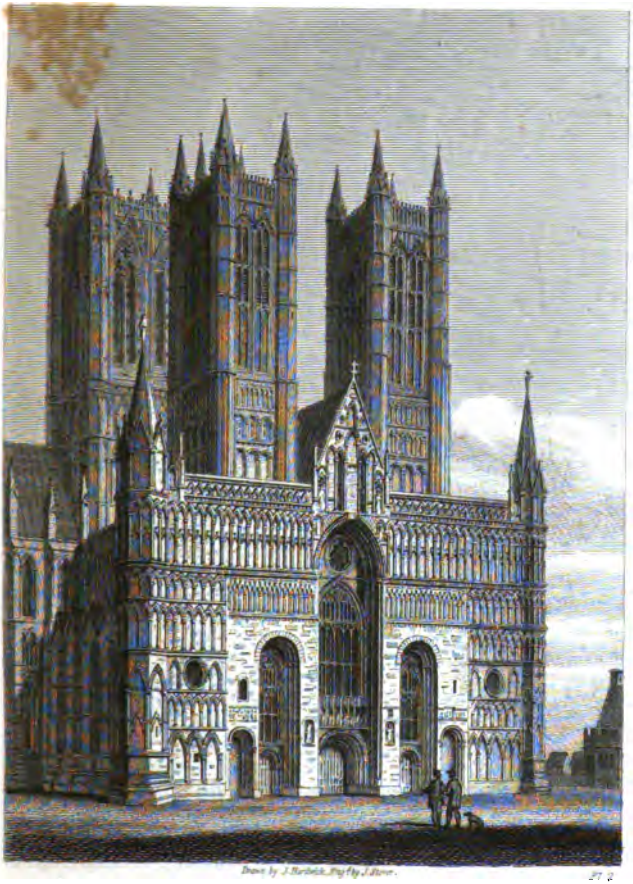
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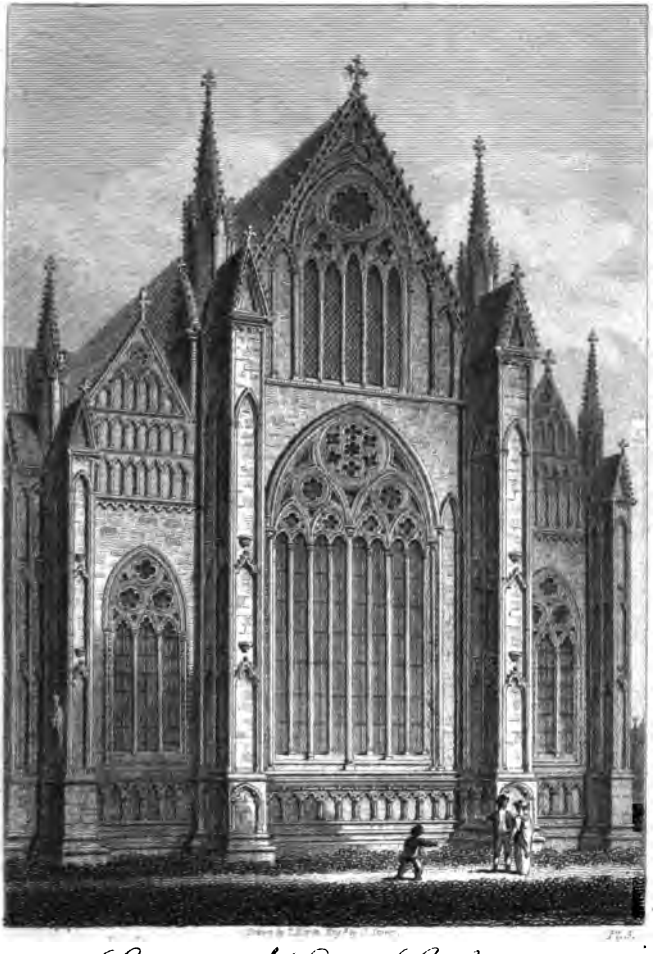
West Front. Lincoln Cathedral.

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East end of Lincoln Cathedral.

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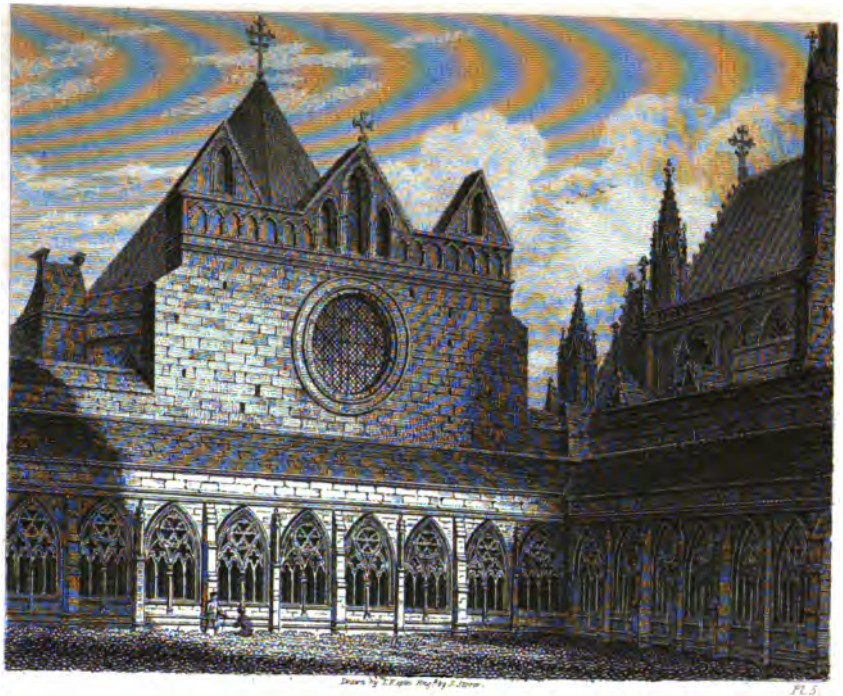
N.E. View of Lincoln Cathedral.

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PL 5.

The Cloisters. Lincoln Cathedral.

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Shrines of Bishops Remigius & Bloet, Lincoln Cathedrals.

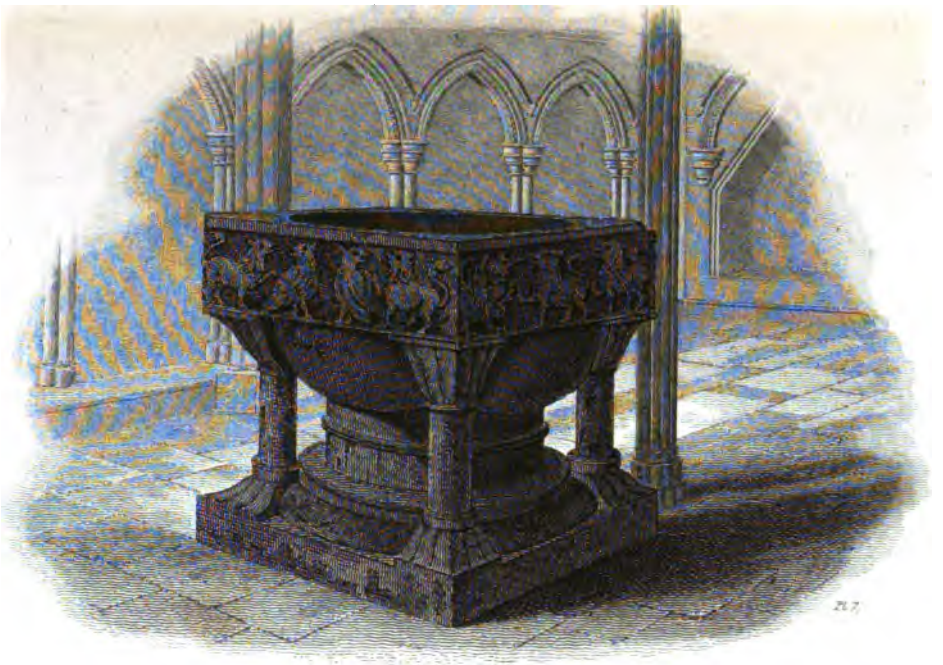
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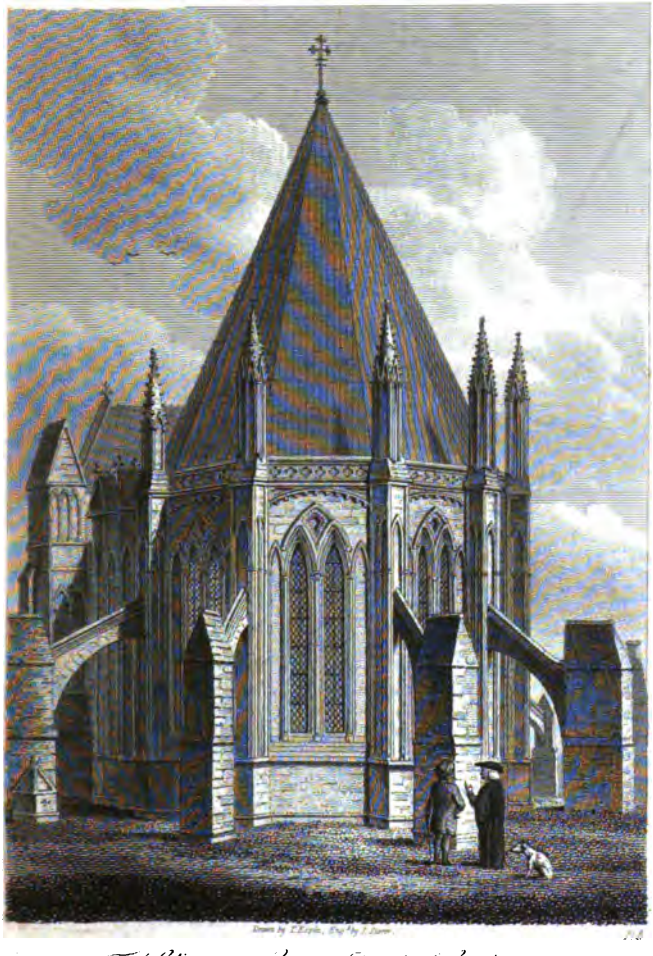
The Font, Lincoln Cathedral.

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The Chapter House, Lincoln Cathedral.

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Entrance to the Chapter-house, Lincoln Cathedral.

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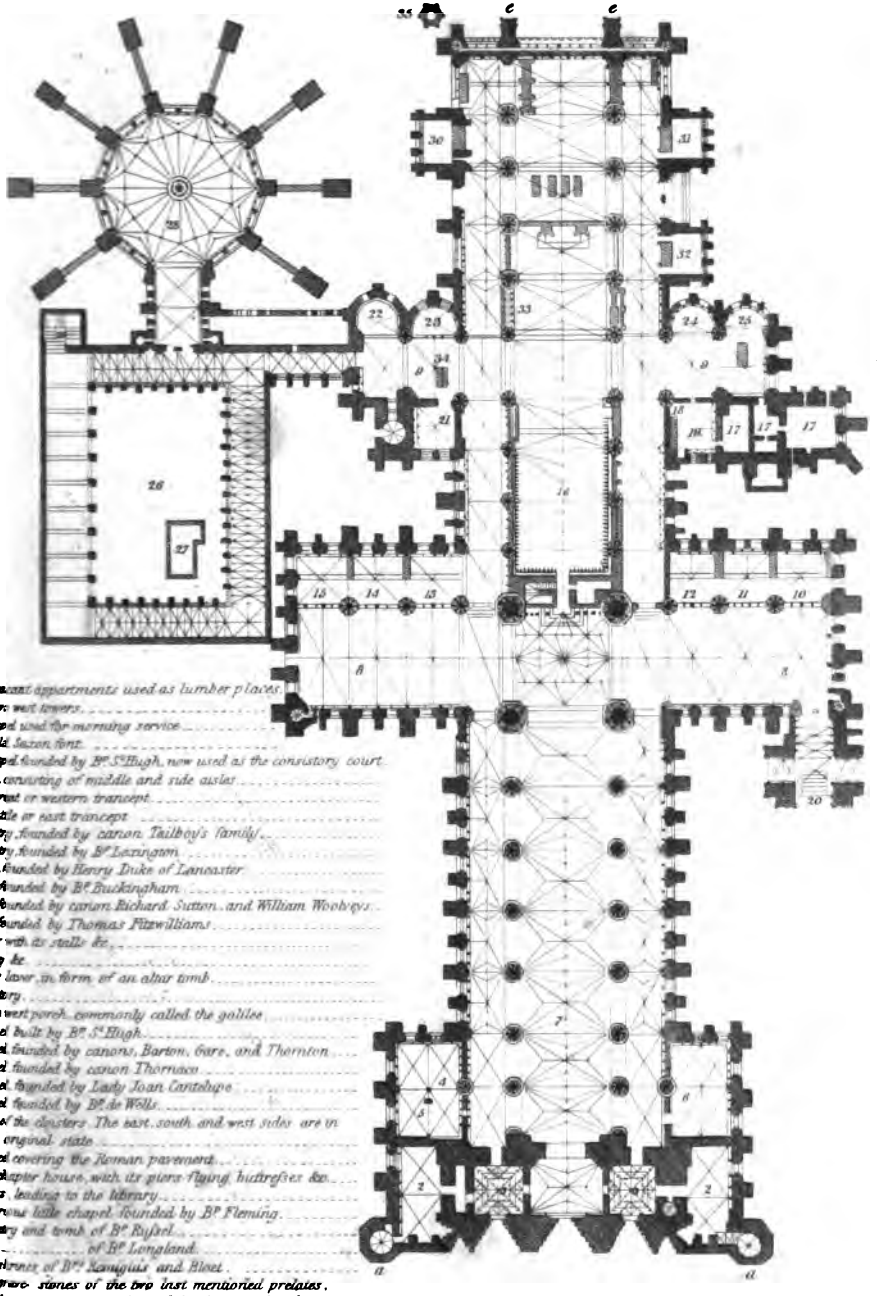
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LINCOLN CATHEDRAL,

Shewing the groining of the Roof.



1. Two vacant appartments used as lumber places.
3. The two west towers.
4. A Chapel used for morning service.
5. The old Saxon font.
6. A chapel founded by Bp. St. Hugh, now used as the consistory court.
7. Nave, consisting of middle and side aisles.
8. The great or western transept.
9. The little or east transept.
10. Chantry founded by canon. Tailboy's family.
11. Chantry founded by Bp. Lexington.
12. Do. founded by Henry Duke of Lancaster.
13. Do. founded by Bp. Buckingham.
14. Do. founded by canon. Richard. Sutton. and William. Woobeys.
15. Do. founded by Thomas Fitzwilliams.
16. Choir with its stalls &c.
17. Tower &c.
18. Stone layer in form of an altar tomb.
19. Lavatory.
20. South west porch, commonly called the galilee.
21. Chapel built by Bp. St. Hugh.
22. Chapel founded by canons, Barton, Gare, and Thornton.
23. Chapel founded by canon Thornaco.
24. Chapel founded by Lady Joan Cantilupe.
25. Chapel founded by Bp. de Wells.
26. Area of the cloisters. The east, south, and west sides are in their original state.
27. A shed covering the Roman pavement.
28. The chapter house, with its gothic flying buttresses &c.
29. Stairs leading to the library.
30. A curious little chapel, founded by Bp. Fleming.
31. Chantry and tomb of Bp. Russel.
32. Do. of Bp. Longland.
33. The skeletons of Bps. Remigius and Hugh.
34. The grave stones of the two last mentioned prelates, which were removed, or despoil'd, when the church was paved some years back.
35. A very deep well belonging to the cathedral.

The exterior length of the cathedral is measured from the line a.a. to the extremity of the two buttresses e.e.

Drawn & obligingly presented to this work by T. F. Ayrin. Esq. F. S. A.

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HISTORY AND ANTIQUITIES

OF THE

CATHEDRAL CHURCH AND SEE

OF

Landaff, Glamorganshire.

The desolating hand of time has swept away all authentic records of the first foundation of Landaff cathedral. Tradition ascribes its origin to the British king Lucius, about A. D. 180; and could we found a legitimate conclusion on the dubious data developed by the fatuous light of Welsh etymology, we should concur in the common opinion. If the name of the place were really derived from *Llan Taffi*, i. e. the church on the Taff, it would sanction a presumptive argument in favour of its traditional antiquity: but, unfortunately, in the vague and ever varying orthography of the Welsh, the name is nearly as applicable to bishop Teliau[1], Tileau, Taleu, &c. as to that of the river Taff, and may be just as reasonably called the church of Teliau as the church on the Taff. Nevertheless, it must be admitted that there are several circumstances which contribute to confirm the ancient tradition, particularly the dimensions and form of the original church, which was still extant till the beginning of the 12th century. Its simple structure, diminutive size, and without being erected in the form of a cross, are all evidences of its high antiquity. It bore evidently a strong analogy to the form of the Jewish synagogues[2], and it is natural to suppose that

1 In the *Liber Landavensis*, and other books, this name is often written Teliau, Teleau, Teleavus, &c. which have been corrupted into Teleau. In South Wales many churches are dedicated to St. Teilo, and they are known by the parish to which they belong bearing the name of *Lanilo, Lantelo*, i. e. the church of St. Teilo. Some writers allege, that *Landaff* is a corruption of *Llan-ar-daf*, i. e. the church on the banks of the Taff, as the walls of the church-yard were in part washed by a branch of that river.

2 In the early ages of Christianity a distinction was made, similar to the practice in conversion to Judaism, between the Jew, the Pagan, and the person or hearer under instruction to become a Christian. We also know that the faithful always avoided any great familiarity or intimate conversation with criminal or excommunicated persons, except to reform them, as directed 1 Cor. v. Hence the places of assembly, or first Christian churches, had four partitions similar to the four courts of the temple. In front was an area or cloistered court, east of it was the building consisting of three parts. 1st, The porch, antechurch or narthex; the west end of this part was appropriated to common auditors for idle curiosity or serious inquiry, and its east end to catechumens and candidates. 2d, The inner narthex or church, properly so called, the place of the faithful, consisting of a choir, chancel, solea or presbyterium, and ambo; the west end of this part on its north and south sides was appropriated to the use of women, while the east end contained the deacons, presbyters, and elders of the church, with the pulpit or reading desk. 3d. The east end occupied by the altar, the communion instruments, and the episcopal throne. In the south or south-east of the narthex, or nave, was generally placed the

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the first houses of Christian worship had more resemblance to the Jewish than pagan edifices. But the earliest authentic information respecting Landaff commences at the period when Dubricius, a native of West Wales, was ordained and consecrated bishop of Landaff, by Germanus, bishop of Auxerre, and Lupus, bishop of Troyes. His ordination and name prove that Christianity must have been then known and professed on the banks of the Taff, otherwise it would be difficult to account for his assumption of such a title. The Pelagian heresy was also overcome, and the new see of Landaff, by the permission and authority of king Mouric, or Meiric, was established, and the diocess extended over a very considerable region, containing 500 parishes. This monarch endowed it with large possessions, giving fisheries and other liberties and immunities, free from all secular service, only daily prayers for the king. Several other kings likewise gave many churches with their appurtenances to the church of Landaff. All liberties and possessions were secured to it by apostolical authority, with a sufficient quantity of curses and excommunications against any one that should infringe them. After this, the king arose, and went round all the territory or diocess, performing the ceremonies mentioned in the note,[3] while the bishop, pro-

baptistery. Such, we may conclude, was the disposition of the little cathedral of Landaff during the reigns of the Britons till the Norman invasion. See a curious "Discourse concerning Lent, shewing that most of our Christian Ordinances are derived from the Jews," 12mo. 1695. In Yaverland church, Isle of Wight, are the remains of a staircase evidently leading to a pulpit, which brings "to remembrance the ambones or reading desks attached to the choirs or absides of the earliest Christian churches." See sir H. C. Englefield's "Description of the Antiquities and Geological Phenomena of the Isle of Wight," 1816, where the author, aided by the talents and science of T. Webster, esq. has furnished many very judicious remarks on Saxon architecture, as well as some valuable illustrations of British geology.

3 The following is a brief specimen of the legends which our historians have recorded respecting the miracles and life of Teliau, Telio, or Eliud:—"King Idon, son of Yugr-guent, to purchase eternal life, gave one of his houses, called *Lanngaith*, with all its territories and immunities, to archbishop Teliau, performing the ceremony of going round all the territory, and carrying the gospel on his back, the clergy with crosses and relics in their hands, walking over all the bounds of the said territory, sprinkling holy water with dust of the pavement of the church, blessing all those who should preserve the said alms, and denouncing a curse on those that should violate them. The same king also gave *Lann-maur* i. e. *Lann Teliau port halanc*. In the days of this king Idon, the Saxons came into this country to plunder, whom he pursued with his army, and in his way came to St. Teliau, then residing with his clergy at Lanngarth, and entreated them to pray for him. St. Teliau went with him to a mountain in the midst of Christinie, near Trodi, where he stopped and prayed to God to assist his plundered people; and his prayers being heard, the king returned with much joy, having routed his enemies and recovered the booty: and he then gave to St. Teliau and his church for ever, three measures of land of 100 feet square each, about that hill, with a curse upon the infringers and a blessing on the preservers thereof. In the same manner he then gave *Lann Teliau nant Seru*, *Lan Telian Garth Tevir*, townships on the banks of Cothi, and several other places.—King Margetud, the son of Rein, king of the western part of Wales, in a rage slew *Gefrir*, a man belonging to St. Teliau, in God's and his sanctuary, and before the altar; but afterwards repenting, with prayer and fasting, and promises of amendment, he gave to the church of *Landaff* in alms, *Mainer Brunn*, with the church and fishery and woods, as also *Tyem comus*, with immunities, curses, and blessings as usual.—In the reign of *Aircol Lauhir*, son of Tryfan, king of West Wales, when he resided at Liscastell, the chief place of that country, it happened that every night, when the king's officers distributed meat and drink, through the instigation of the devil and too much plenty of liquor, one of the soldiers of the king's family was killed. The king observing these frequent murders, was convinced that there was no remedying the same but by alms and fasting, and prayers of holy men; and therefore he sent for St. Teliau, then residing at Pennalun, to come and bless him and his court, that such daily murders might not happen. St. Teliau coming, blessed him and

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fiting by the wealth placed at his disposal, founded several new churches, consecrated David bishop of Bangor, and divided his faithful assistants in the manner best calculated to diffuse the light of religion amongst a people who had hitherto made but slender advances in civilization. This prelate placed the crown on the heads of Ambrosius and the celebrated Arthur, whose son, Nod, gave certain lands by the river Taff to the church of Landaff. Dubricius [4] was promoted to the archbishopric of Caerleon in 512, and was succeeded by Teilo, who founded the cathedral church under the direction of Dyvrig. "It is often," observes sir R. C. Hoare, "in old writings, called Eglwys Teilo, Plwy Teilo, and Esgobaeth Teilo, the church, the see, the bishopric of Teilo. In the Triads, Teilo is joined with Dewi (St. David) and Padarn, under the appellation of the three holy visitors of Britain, because they went about preaching the Christian faith, without accepting any kind of reward; but on the contrary expended their patrimonies in

his court, and appointed two of his disciples, Lovil and the faithful, to serve the court, distributing meat and drink to all by measure, and sufficient, with the grace of the Holy Ghost, and that night and afterwards there was no murder committed in the court. The king being sensible that the evil had been removed by the prayers of St. Teliau, gave to him three towns of his own patrimony. It fell out one day, that the swine belonging to a man of Pennalun broke into a rich man's corn, whose name was Tutuc, who finding the swineherd at Pennalun, and going about to wound him with his party, he slew a child called Tiphe, nephew to St. Teliau, who interposed. Afterwards repenting, he begged pardon of St. Teliau, and, with the consent of king Aircol, gave himself and his two towns of Clitutuc and Penciecir in perpetual servitude to the church of Landaff.—One Cyngusin, of Douclotiff, nobly born, but poor and married, made so much use of his wife, that he had every year a child; and whereas they ought to have rejoiced, they were more grieved at it, because of their poverty, and frequent child-bearing, insomuch that they asked advice of St. Teliau, in their simplicity, about their many children and want, and what to do in that case. St. Teliau told them he saw no other remedy but that they should abstain from carnal society. Accordingly they abstained seven years, till, being in despair with it, they came together again, the woman conceived and brought forth seven sons; and thus as they were still unchristened, they carried them towards St. Teliau, saying, "In an ill hour we took St. Teliau's advice; we are ill burdened; let us either drown or give them to him to take care of them." St. Telian being abroad, found this man at *Ryt-sisetri*, by the river *Taf*, drowning his children, whom he took from him half dead, baptized and brought them up, placing them afterwards at Lann Teliau, otherwise called *Landyfrgwyr*, because they lived upon nothing but fish, for they daily found seven fishes upon a rock or stone, provided by God, and therefore they were called *Dufugrgwyr*, because they had been found in the water and fed with fish, *Dibrugwyr*, in the British language, signifying watery men. St. Teliau coming to visit them, they there found the usual seven fishes upon the rock, and an *eighth* larger than any of the seven, which they perceived had been preserved by God, to entertain their guest. These brothers dying at *Cenard-maur*, gave all the land of Marthux and Cenard-maur, given them by king Aircol, on account of their sanctity, to the church of Landaff." How these miraculous powers accord with another story, the reader may determine. "It is said that a strange disease having raged in his country, Telio fled to France, and after staying there seven years returned to his diocess," where he is reported to have wrought many miracles, and was stiled archbishop of Landaff.

[4] The Britons had so great a dread of Vortigern, and of the Saxons whom he had associated as tributaries for their destruction, "in omnium Britonum detrimentum et excidium," that they fled from them like wax from the fire, "quorum terror Britonibus tantus erat, quod Britones ab eis fugerunt sicut cera a facie ignis," and amongst them was Dubricius. Inter ceteros sanctus episcopus Dubricius Caerguriensis in Kambriam natale solum recessit, ubi factus est primus episcopus Landavensis, et abinde non multo post translatus est ad archipræsulatum Urbis legionum in Suth Wallia per regem Aurelium Ambrosium, et duravit vir longevus in sede ipse archiepiscopali usque ad tempora nobilissimi regis Britonum Arthuri, quem manu propria coronavit et coronatione benedixit. *Ross. Warwick.* Hoare. Dubricius was buried in the island of Bali, but his ashes were removed to Landaff cathedral in 1120, by Urban. He lived to a

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alleviating the wants of the poor: he was one of the most distinguished saints of the British church, and lived in the latter part of the 5th and beginning of the 6th century."

From this period till after the Norman invasion, very little is correctly known respecting the see or prelates of Landaff, except that its bishop was one of the seven British prelates who attended the synod of Augustine, held at Oke, in Worcestershire.

In 1107, Urban, archdeacon of Landaff, was raised to this see, and consecrated by archbishop Anselm. He found the bishopric in so deplorable a condition, and its revenues so reduced by the bad management of his predecessor (Herwald), that instead of affording a sufficient competency for the maintenance of twenty-four canons, they were scarcely adequate to the support of two; and the church having suffered much during the incursions of the Normans in those parts, had nearly fallen to the ground. Stating this grievance to pope Calixtus II. at the council of Rheims, in 1119, he obtained from him circular letters to the king, the archbishop, and his own diocesans, earnestly exhorting them to contribute towards the necessary repairs of the church, which was only twenty-eight feet long, fifteen broad, and twenty high. Having raised a considerable sum of money, he pulled down the old ruins, and commenced, in April 1120, a new structure, which was 300 feet in length, eighty in breadth, and thirty in height. It was built with hewn stone, adorned with two lofty turrets on the western side, and a most splendid chapel, dedicated to our Lady. When the fabric of the cathedral was completed, he added residentiary houses for himself and his canons, and then devoted his attention towards the recovery of the immense estates which had been unjustly usurped and alienated from the see by Bernard the Norman, bishop of St. David's, and Richard, bishop of Hereford: but during the prosecution of these suits, he died on his journey to Rome, in 1133, where sentence had been pronounced by the pope in his favour. It does not appear that the church received any very considerable addition after the demise of this prelate for several centuries.

Respecting the erection of Landaff cathedral, a question has arisen which merits some attention. It seems to have been taken as an unquestionable fact, either in consequence of their military cruelties [5] or their obstinate nationality, that the Welsh have always been deficient

great age, being 80 years a bishop, and finally, having resigned his archbishopric of Caerleon, retired from the world to solitude and prayer in the island of *Ealhi*, now Bardsey. He left behind him some Latin declamations.

5 It is admirably observed by sir R. C. Hoare, bart. that "the history of a brave people struggling for liberty and independence, must be interesting to every Briton; but when, on perusing the annals of this nation, we find them stained with a continued detail of the most barbarous acts of rapine, murder, and devastation, that interest and sympathy which we should

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in native genius and skill in the arts, that they were incapable of erecting any splendid edifice, and that they were, and are, people of very limited intellectual powers. Such general inferences, founded on supposed measures of human intellect, are invariably false and injurious to all parties; they detract from merit and obstruct improvement on the one hand, while, on the other, they minister only to the weakest prejudices, and retard the progress of independent reason. It requires but little knowledge of man to discover that the Welsh have been and are in precisely the same state, with respect to intellectual endowments, as all other countries which have had but little commerce with their neighbours or distant nations. Diversity of character amongst every people is the result of foreign intermarriages, and not the exclusive endowment of one race or nation more than another; it is a consequence of social civilization, which the propagation of the Christian religion has exalted in Europe to a point unknown in the other quarters of the world. Hence we may discover the baseless fancy on which an entire system of moral, political, civil, and architectural history has been founded. The rev. William Harris,[6] prebendary of Landaff, in 1763, ascribed the building of the present cathedral, under the direction of Urban, to the Flemings, and the hon. Daines Barrington considered the Welsh as unable to construct any work of defence beyond a rampart of sods, before king Edward the first taught them the art of fortification. In this opinion he has been implicitly and blindly followed by nearly all the tourists and writers (except Malkin) on Wales. And Pinkerton, in his various compilations, has fancied himself wondrous wise in giving caricature representations of this nation, and pronouncing dogmatically on the alleged stupidity of the Celts. The conclusion is so illogical, so irreconcileable with well-known facts, and altogether so contemptible, that it would be unworthy of notice did it not minister to the indolence of the thoughtless scribbling tourist, and foster the most injurious prejudices. "If (says Malkin) the ignorance of the people was so profound, and the population so scanty, that no native prince or lord could have built Caerphilly[7] castle in the 13th cen-

otherwise feel for their cause, if guided by justice and humanity, is considerably lessened; and we no longer lament that a cause conducted on principles so revolting to human nature, should not have been attended with more prosperous success." Introduction to Giraldus de Barri's Itinerary of Archbishop Baldwin through Wales, in 1188.

6 This gentleman, in a learned and ingenious paper on the Roman stations in South Wales, observes, "In those ages (about 1217) the Flemings were the best master builders; and they were concerned in the present work (Caerphyli castle), as appears from some thin brass Flemish pieces which were lately found here, as well as at the late repairing of Landaff cathedral. This is confirmed by Godwin, who, in his Lives of the Bishops, mentions bishop Poor, of Salisbury, sending abroad for workmen to erect the present stately beautiful cathedral much about the same time; and when the old free-school of Leicester was taken down, within these 20 years, they found under the foundation great numbers of Flemish brass coins." Archaeologia, ii. 12.

7 South Wales was divided into Lordships Marchers; the lordship of Glamorgan was subdivided into a great many petty lordships, in every one of which their lords exercised *jura regalia*,

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tury, where were the workmen found to design and execute the cathedrals of Landaff and St. David's so long before? Yet skill in constructing works of defence may be supposed, in a warlike and turbulent age, to have preceded the less obvious and more recondite taste for edifices of pious magnificence. If the church drew its architects and labourers from England or the continent, to perform what the natives were incapable of accomplishing, surely the state must have possessed some power to command or some opulence to entice the assistance it required." This silly imputation on the Welsh seems analogous to the once common notion, that there were no stone edifices in England before the Norman invasion, and that the Saxons, a warrior race like the Britons, could do nothing but fight. Many illiterate pretenders to a knowledge of antiquities have triumphed in proclaiming this absurd assertion, in the same manner as the talents of the Welsh have been unjustly and ignorantly depreciated. An investigation of the Saxon annals has disabused the public in one important point, and no doubt a liberal publication of the Welsh antiquities will equally illustrate another.

John Marshall, elected bishop in 1478, decorated the cathedral with a new altar-piece of free-stone, painted with roses and hyacinths alternately. The northern tower was built by Jasper, created duke of Bedford in 1485, and is the only one now remaining entire. (See pl. 1.) "The last alterations (observes the learned baronet above cited,) and innovations, I may add, took place about 1751,[8] when a Grecian temple

reserving however to the subject a right of appeal to the court of the chief lord, or, as he was termed, the lord paramount. They, as independent sovereigns, had their parliaments, courts of justice, and other executive and jurisprudential offices, in which they, and not the king of England, were supreme. They did not hold of the crown, but *per gladium*, and were generally, for their greater safety, in close alliance with the king of England, but not his subjects, excepting where they held baronies or estates in England. King Edward had no jurisdiction at that time in Glamorgan. He could not possess an acre of land there but as a subject to the lord of the country. In subsequent ages, indeed, in consequence of intermarriages, the lordship of Glamorgan devolved on the king of England, who of course disposed of it at his pleasure. By Henry VII. it was united with others to the crown, which enabled Henry VIII. to incorporate Wales and England. Edward I. conquered North Wales and the estates of Dinevowr in South Wales; but the lordships marchers of Glamorgan and Pembroke, with those of Denbigh and Flint, and parts belonging to the earls of Chester and Shrewsbury, continued independent of the crown till incorporated by Henry VIII. These circumstances prove that it could not be Edward I. who built Caerphilly castle. From the historical documents deduced by Welsh authors, it appears that John de Bruse built it in 1221, and that it was subsequently augmented by Ralph Mortimer, Hugh Spencer the son, &c. As to the lordship of Glamorgan, there are at least 50 ancient buildings still remaining in the district, universally understood to be the halls in which the courts of legislation and justice were held for the respective petty lordships. They are now commonly called church houses, and belong to the parishes they happen to stand in. These halls are large rooms, to which the ascent is by stairs from without. They are at present used as school-rooms, and occasionally for dancing, an amusement still very common in Glamorganshire, though now beginning to decline. The ground-floor apartments under these halls are used as almshouses for the poor of the parish, and are in most instances about three in number, in a few four, in some others only two. It also appears, by some ancient surveys and other accounts of the lordships in which they stand, that before the reformation a market was held in each of these halls every Sunday morning, till the tolling of the first bell, which was a notice for the market to cease. The second bell was a signal of preparation for church, and the third for the commencement of divine service, during which no door but the church door was allowed to be seen open. See *Malkin's* South Wales.

8 "From the inquiries which I have made at Landaff, I am inclined to think that Wood

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started up within the walls of an elegant Gothic cathedral; its unnatural and unseemly appearance has been so often and so justly criticised and condemned, that I shall pass it over in that silence which it so amply merits. The ancient building presents a mixture of Saxon and Gothic architecture, but the latter preponderates: the western front is richly ornamented with lancet windows of various heights and dimensions: over the entrance doorway to this front is the figure in relief of a bishop, holding up one hand in the act of benediction, and in the other his pastoral staff, intended probably to represent either St. Dubricius or St. Teilo; in a more elevated part of this front is another figure sitting, with a book in one hand and the other uplifted. On the north and south sides of the building are two Saxon doorways (see pl. 2), the latter very rich in its decorations; on entering the western portal, the greater part of the nave and two side aisles appears in ruins: three Gothic arches remain on each side, and from a fragment still left we perceive that the windows in the upper story were divided into three compartments, the centre arch the widest. The columns are taper and clustered, their capitals varied and very neatly sculptured, resembling the delicate foliage of the Corinthian order; many of the small heads, with which the rest of the arches terminate, are full of expression. The Italian façade of the present church intersects the ancient nave; and the choir has been completely Italianized; the side aisles are Gothic, and the same light and airy style prevails in the lady's chapel, opposite which, behind the choir, is a Saxon arch, the only specimen I saw of that order, excepting in the doorways before mentioned." The church has neither transept nor central tower.

This is generally allowed to be the most ruinous cathedral church in South Britain. It suffered considerably during the rebellion in the reign of Henry IV. A violent storm, notwithstanding its low situation, in 1703, also damaged the west end and other parts of the ruins. "It stands," observes Malkin, "as seems to have been the fashion in this part of the country [and in all the west of England] for buildings of great account, in a bottom, surrounded by rising grounds that overlook its highest battlements. It serves, therefore, neither as a beacon nor ornament to the neighbourhood; but its situation, when you come to it, is awful and monastic, interspersed as it is with religious remains, and partially overhung with wood or clothed with ivy." It has indeed all the local advantages which seem to have attracted the attention of the first Christians in their selection of pious residences. Nevertheless the same writer concurs in the popular notion, that "the dedication of

(the Bath architect) was the designer of these ill-judged innovations: the date of 1759, inscribed upon the keystone of the new door, ascertains the period in which they took place." Hoare's Giraldus' Itinerary, i. p. 140.

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St. Fagan's church to Christian worship is much more ancient than that of Landaff, according to the account both of the English and Welsh writers, none of whom place the arrival of this missionary later than the second century." Were there authentic evidence of this fact, according to the custom of the first missionaries, it would contribute to establish a belief in the great antiquity of Landaff, as its contiguity to St. Fagan's must have contributed to their mutual security.

The castellated palace of the bishop was once " a residence suited to the dignity of the see; but nothing now remains, except part of the outer walls and a very stately gateway. This mansion is supposed to have been built at the same time with the cathedral, and to have been destroyed by Owen Glendower in the same rebellion by which that venerable edifice suffered. It probably was never rebuilt or repaired; nor does it appear that the bishop since that time has ever possessed a fixed residence at Landaff; the consequence of which is, that the chapter only assembles annually at the time of audit. The site of the palace now belongs to what is commonly called the court of Landaff, a mansion adjoining, and is formed into a garden. To those who look for the population and magnificence attending the episcopal stations in England, the appearance of a Welsh city is attended with considerable surprize and disappointment; and although the situation of Landaff is beautiful, and has several elegant residences belonging to dignitaries and other gentlemen, the houses of the poorer people lying away from the traffic of the main road, and yet collected into a town, have unusually little of that neatness and accommodation which either cleanly retirement or the more frequent intercourses of society afford. It is to be observed, that none of the houses in Landaff belong to the dignitaries of the church in their official capacity."

The monuments[9] in this cathedral are neither numerous nor in good condition: their actual positions will be found in the accompanying

9 Among the singular ancient, and perhaps laudable, customs of the people of Glamorganshire, may be noticed their funeral or sepulchral ceremonies. The late rev. W. Mason has celebrated them in a very tender and pathetic elegy of somewhat unequal merit, written in a churchyard of South Wales, in 1787.

And round that fane the sons of toil repose,
Who drove the ploughshare, or the sail who spread;
With wives, with children, all in measur'd rows,
Two whiten'd flint stones mark their feet and head.
While these between full many a simple flower,
Pansy and pink, with languid beauty smile;
The primrose opening at the twilight hour,
And velvet tufts of fragrant camomile.
For, more intent the smell than sight to please,
Surviving love selects its vernal race. Mason's Works, i. p. 113.

The stones at each end of the graves are whitened with lime every Christmas, Easter, and Whitsuntide; and it is a very ancient and general practice to plant flowers on the graves, so that many churchyards have something like the splendour of a rich and various parterre. Besides this, it is usual to strew the graves with flowers and evergreens, within the church as well as out

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ground plan. Sir R. C. Hoare found them so totally different from what they were when Browne Willis made his survey in 1717, that, in his valuable annotations to Giraldus, he was obliged to design an entire new plan. In the north aisle opposite the altar is a large-proportioned figure of a skeleton in a shroud, under a Gothic niche, which has attracted considerable attention, and been much admired. "Many fanciful and ridiculous traditions," observes the worthy baronet, "have been attributed to similar effigies, which are very common in our old churches, and were most probably designed as emblems of mortality." At the upper end of this northern aisle was the chapel of the Matthews' family, in which two fine alabaster monuments are still extant. The recumbent effigy of a knight in armour, booted and spurred, with a lion at his feet: the proportions of this figure are large, and are said to represent David Matthew the Great, who was standard-bearer to king Edward the IVth, and was murdered at Neath, by some one of the Turberville family, with whom he was at variance. Opposite this chapel, and on the north side of the Lady chapel, is a very rich tomb, painted and gilded, representing a male and female figure in alabaster: the former clothed in armour, short hair, hands uplifted, and a lion

of it, thrice at least every year, on the same principle of delicate respect as the stones are whitened. No flowers or evergreens are permitted to be planted on graves but such as are sweet-scented. The pink, polyanthus, sweetwilliam, gilliflowers, carnations, mignionette, thyme, hyssop, camomile, and rosemary, make up the pious decoration of this consecrated ground. Tulips, turnsoles, pionies, anemones, and many other beautiful flowers, are never planted on graves because they are not sweet-scented. This tender custom however is sometimes converted into an instrument of satire; so that where persons have been distinguished for their pride, vanity, or any other unpopular quality, the neighbours whom they may have offended plant these also by stealth upon their graves. The white rose is always planted on a virgin's tomb, while the red is appropriated to the grave of any person distinguished for goodness, and especially benevolence of character. At Easter and Whitsuntide the graves are dressed, moulded up and wed, and always by the near relatives of their inmates, but never by servants or hired persons. "In addition to these customs, it may be observed," says Malkin (more judiciously than usual with visionary speculators on perfectability,) "that when a young couple are to be married, their ways to the church are strewed with sweet-scented flowers and evergreens. When a young unmarried person dies, his or her way to the grave is also strewed with sweet flowers and evergreens; and on such occasions it is the usual phrase, that those persons are going to their nuptial beds, not to their graves. There seems to be a remarkable coincidence between these people and the ancient Greeks, with respect to the avoiding of ill omens. None ever molest the flowers that grow on graves; for it is deemed a kind of sacrilege to do so. A relation or friend will occasionally take a pink, if it can be spared, or a sprig of thyme, from the grave of a beloved or respected person, to wear it in remembrance; but they never take much, lest they should deface the growth on the grave. There is in the world an unfeeling kind of false philosophy, which will treat such habits with ridicule. But these elegant and highly pathetic customs of South Wales make the best impressions on the mind. What can be more affecting than to see all the youth of both sexes in a village, and in every village through which the corpse passes, dressed in their best apparel, and strewing with sweet-scented flowers the ways along which one of their beloved neighbours goes to his or her marriage bed? Whatever subdues the wild, harsh, and unruly passions to reason, to justice, and to benevolence, civilizes in the most proper sense of the word. In vain do we object that philosophy would refer these feelings of the heart to the superstitious prejudices of ancient and unenlightened days. Where prejudices of this sort involve those who entertain them in despondency or bigotry, they are the enemies of our nature: but those superstitions, if such they be, are its friends, which lead the mind into a general suavity of temper, humanity and kindness of sentiment, humility without servile adulation, zeal in the service of our fellow-creatures according to our power and knowledge, rectitude of action, and propriety of behaviour." Malkin's *South Wales*, ii. 513-4.

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at his feet; the latter habited in long loose robes, rich and singular head-dress, and ruffles round her arms. Nine figures were once painted on the wall at the back of this monument, but the heads of two only are at present discernible. The base of this altar tomb is richly decorated with small figures, chiefly in religious habits; in the centre are two holding a shield of arms, on which is a lion and a griffin, the coats of Morgan and Matthew; these figures have a singular ornament attached to their backs resembling wings. Round the edge of the tomb was an inscription to Christoph. Matthew and his wife, recorded by Willis. On the south side of the north aisle, opposite the chancel, are the rudely-sculptured effigies of two prelates. At the north-east end of the south aisle is the figure of a female very finely sculptured in alabaster, habited in a long loose robe, which covers her feet, and veiled: at the back of this monument are the figures of two monks, holding an escutcheon of arms. The personage here represented is said to be Christian Audley, the wife, perhaps, of John lord Audley, a person of great property in these parts, who was very active in suppressing the insurrection of Owen Glyndwr. On the south side of the cathedral is the chapter house, "where," remarks sir Richard, "I saw with regret the disjointed remains of a most elegant and costly tomb of alabaster, scattered about in the wildest disorder. It represents the effigies of a knight in armour, with hands uplifted, bearing a dagger on his right side and a sword on his left; his hand rests on a helmet, and his gauntlets lie by his right side: at his feet is a lion; near him reposes a female, habited in long robes, with a curious head-dress: the base of this tomb was of the same materials, richly painted and decorated with small figures of knights and monks in separate niches." This is probably the monument attributed by Willis to sir William Matthew, of Arady, about a mile distant from Landaff. "The different parts of this fine monument, though disjoined, are in a good state of preservation, and might still be preserved." The church contains many other sepulchral monuments of less note, and amongst them two attributed by tradition to St. Dubric and St. Teilo, but on no good authority. Part of the site of the bishop's palace is now occupied by a large mansion house belonging to the family of Matthew. At a short distance, on the north-west of the church, is a field called *Llan-y-wraith*, which contained some very extensive ruins of a building under the brow of a hill, and which were supposed by Wotton and others to be the remains of a castle belonging to the archdeacon of Landaff, that was destroyed by Owen Glyndwr. These ruins extended forty-eight yards in length by twenty in breadth; and it is certain that the palace or castle of the archdeacon must have been very magnificent, as, in the reign of

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Henry II. that prince was entertained at the residence of the archdeacon when his majesty was on his expedition to Ireland. But all these edifices have passed away, and from being the most splendid seat of episcopal dignity in Britain, Landaff is now become the most destitute of almost every kind of clerical residence. An audit house, near the corner of the churchyard, was built for the chapter, which assembles once a year: in an apartment of this house is a library, founded by bishop Davies since the restoration; this worthy prelate gave it a fine collection of the fathers from the 2d to the 8th century, a very fine copy of St. Chrysostom (the Eton edition), with Bellarmines's Controversies, and several of the classics. There was a library belonging to the cathedral before the civil wars, but it was dispersed by the fanatic and ignorant rebels; part of it, and great heaps of common prayer books, were burnt at Cardiff, in a manner evincing the most wanton malignity and diabolism. To add brutal insult to despotic fury, the cavaliers of the country, and the wives of several sequestered clergymen, were invited to the castle to warm themselves in a cold winter's day at the fire made of the books which were then burnt. It is not, therefore, surprising, that the effects of such unparalleled depredations should still remain, and that scarcely any thing but the name of a cathedral now appears at Landaff. "If," observes Wotton, just a century ago, "there were not prayers read every day, and the ecclesiastical courts and offices thereunto belonging constantly held in it, and kept in the village just by, there would be very small signs of its being the mother church of so populous and wealthy a diocess." Unfortunately, the reading of prayers every day has long since been abandoned, and it is not even every Sunday that divine service is performed in the morning in English and in the afternoon in Welsh,[10] as was the custom. It is matter of serious regret and incalculable importance to the well being of society, that the cathedral service has here been entirely suspended above a century,

10 Were the service in the cathedral conducted in a proper manner, and with a due regard to the national character, neither religion, morality, nor common decency, would be so disgracefully outraged by jumping, bellowing, and other methodists. Dryden's couplet, in his *Religio Laici*, may well be applied to these people:

"The tender page with bony fists was gall'd,
And he was gifted most that loudest bawl'd."

Malkin observes, "It is very remarkable that great immoralities do not prevail in any part of Wales, not even in places contiguous to large manufactories, especially if the English language happens to be but little spoken. One reason for this, probably is, that though there are accounted to be about 9000 books in the Welsh language, there are none of immoral tendencies, none that propagate principles of infidelity. Indeed, so alive are the common people to the dignity of their own literature, that it is probable no modern refinement in either branch of instruction would be tolerated, but would, on the contrary, expose its author to the indignation of his countrymen." This is also partly attributed to their general acquaintance with their own legendary writings, yet many singular and injurious superstitions prevail. "It is a well known fact," says Miss Spence, in her 'Summer Excursions,' "that whenever a new dovecot is built, the general belief of the country people (even among the well educated) is, that the owner will not survive the year."

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and that the organ's solemn sound should be almost unknown to the Welsh, who are naturally so fond of music. The Cromwellians, "who only in destroying found ease to their relentless thoughts," having desolated the place, there were no longer houses for the dignitaries to reside in; and the subsequent poverty of the establishment has rendered it impossible to rebuild them. This state of things loudly calls on the legislature and the country gentlemen of the diocess to reflect on the consequences, and resolve at once to commence the work of re-edification. The undertaking is worthy of the talents and principles of the present prelate who has so nobly, and, we must be pardoned for saying, successfully, defended the outworks of our admirable ecclesiastical establishment. Every day furnishes new evidence of the profundity of his premises and the irrefragable justness of his conclusions. Under the direction of such an able spiritual chieftain, we may yet live to see Landaff cathedral placed in the same state of pious and exalted devotion which distinguishes all our English cathedrals.

"The members of the cathedral," observes Willis, "are a bishop, who in the statutes, it is said, is stiled *quasi decanus*, and has, besides the episcopal throne, the decanal stall in the choir; an archdeacon, treasurer, chancellor, and precentor, who with nine prebendaries, making in all fourteen, constitute the chapter. The other members are two priests-vicars, a school-master, verger, and bell-ringer. Here were, about 1696, four lay-vicars, an organist, four choristers, and a chief or Latin school-master; but these were laid aside, to apply their stipends towards repairing the fabric of the cathedral." A contemporary writer, who cannot be suspected of any partiality either to religion or to its professors, earnestly expresses his wish that "the stipends of the lay-vicars, organist, choristers, and Latin pedagogue had accumulated till this time; for the pains which the present chapter have taken in clearing away the rubbish, that the well-sculptured remains may be commodiously seen, together with a laudable anxiety for their preservation, as far as depends on them, all seem to argue that they would have carried on the line of the nave, if not in a style of corresponding magnificence, at least with neatness and consistency." This most unimpeachable testimony in behalf of the good intentions of the chapter, sufficiently proves its want of resources; and even the present bishop may have acquired some power, and perhaps more extensive means, of being useful to his church; but he certainly has not gained any pecuniary advantages by the change of the Margaret professorship for the prelacy of Landaff, which is the poorest see in the kingdom. The diocess extends over three fourths of Glamorganshire and nearly all Monmouthshire, and some parts of the adjoining counties. It is all

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under the ecclesiastical jurisdiction of the archdeacon of Landaff, and includes the deaneries of Landaff, Groneath or Cowbridge, Abergavenny, Netherwent or Chepstow, Newport and Usk, containing above 238 churches and chapels.

Of the long series of prelates who governed this see, many of them are particularly distinguished for their zealous piety and secret devotions. During the prelacy of Oudoceus, Odoceus or Owdoc, many synods were held here to regulate the affairs of the church, which then acquired such immense wealth, so much so, that Godwin observed, "if it enjoyed the tenth part of that with which it has been endowed, first and last, it would be one of the richest churches in Christendom, whereas it hath now hardly sufficient to repair itself; and the bishopric is grown unto that low ebb, that divers benefices in the diocess yield more profit unto their incumbents, than that unto the now bishop." Joseph was a pious good prelate, who died on a journey to Rome; and his successor, Herwald, filled the same see forty-eight years, but left it reduced to insignificance and penury by the Norman wars. Urban, as already stated, commenced the erection of the present walls. Nicholas ap Gwrgant was stiled bishop of Glamorgan, and assisted at the consecration of Durdent, bishop of Coventry. It appears that bishop Godwin erroneously interposed one Geffrey, who was bishop of St. Asaph, between this prelate and Uttryd or Uutrid, in the see of Landaff. Hervey, prior of Abergavenny, divided the church dominions into fourteen prebends, as they still are, and appropriated to himself and his successors the revenues which they now enjoy, and left the rest to the chapter, which was before his time united with the bishopric, and the possession not severed. Philip de Staunton, precentor of Wells, is omitted by Godwin, but introduced by Le Neve and Willis as succeeding W. de Breuse or Bruce, about the time that the earls of Gloucester and Hereford had seized the possessions of the bishopric, and disposed of the church preferments as they thought proper. John of Monmouth was a liberal benefactor to his church, and made great exertions to obtain for it something like justice and equity, instead of incessant plunder and rapine. Fuller has recorded his merits among the worthies of Monmouthshire. T. Rushook or Runshooke, was a Dominican friar, confessor to Richard II.; this circumstance led both to his elevation and his fall; for when the barons rose in arms against the king, he was banished the court, and his property confiscated, after he was translated to Chichester. William de Bottlesham, D. D. was a preaching friar, greatly esteemed for his learning, but much more for his eloquence, which obtained him the favour of Richard II. and he was translated to Rochester. Bromfield, a monk of St. Edmonds-

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bury, abbot of Silva Major, near Bourdeaux, and master of the divinity school in the pope's palace, was by papal provision raised to the see of Landaff; he was a very learned man, but of a very "pragmatical humour." John Burghill or Brughill, another Dominican, and confessor to Richard II. was translated thence to Lichfield, where he "deserved so well and so many ways of all orders of the church, that he was prayed for in the church publicly, as their greatest benefactor." Miles Solley is recorded by Godwin as having built the chapel, hall, dining-room, and kitchen, to the episcopal palace. Geo. de Ategua or Atiga, a Spanish Dominican, and chaplain to queen Katherine, was raised by the pope to this see, which he probably occupied nearly twenty years, till the reformation had advanced too far to be obstructed by intrigue or superstition. R. Holgate supported the measures of the king, was raised to Landaff, and at the dissolution translated to York, where he was deposed by the sanguinary Mary. Ant. Kitchin or Dunstan is reproached with having impoverished the see to his own advantage, and also with being a time-server; but perhaps the latter accusation may have partly originated as a supposed consequence of the former. H. Jones was the first Welshman preferred to this see during 300 years. William Morgan, another Welshman, became bishop of Landaff, and, with a conscientious regard for the eternal welfare of his countrymen, translated the Bible into the Welsh language. With bishop F. Godwin, every antiquary either is, or ought to be acquainted, however true churchmen may forget the zeal of his immediate successor, whose puritanical principles, when unrestrained by some previous christian discipline, fully developed themselves in the conduct of his son, one of the most bigotted and virulent enemies of episcopacy under the parliamentary domination. Field was an author of several tracts, and translated to Hereford. Morgan Owen was raised to this see under the auspices of archbishop Laud; but such was the heartfelt gratitude which animated this ancient Briton, that he died suddenly on learning the tragical fate of his patron and benefactor. Hugh Lloyd, archdeacon of St. David's, for his inflexible fidelity, was raised to this see by Charles II. The beneficence of bishop Davies, in founding a library, has already been noticed. The life of Dr. Beaw or Beawes, was singularly chequered. When puritanism had infatuated the government and country, this divine, at the visitation in 1648, was expelled from New College, Oxford; he then went abroad and engaged in the military profession, in which he distinguished himself. On the restoration he returned to his country, was admitted with honour into his college, and, in 1679, was raised to the see of Landaff, as a slight acknowledgment for his sufferings and virtues. Bishop Clavering was

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translated to Peterborough; he was one of our most distinguished scholars, Regius professor of Hebrew in Oxford, and, according to Richardson, in his additions to Godwin, a fellow of University College, and canon of Christ Church, although Chalmers makes him a fellow of Lincoln. Harris was dean of Hereford and Wells; the latter he held in commendam. Mawson was translated to Chichester; Gilbert, dean of Exeter, was successively translated to Salisbury and York.

But the prelate, of whom this see and kingdom must ever be proud, has recently paid the debt of nature. The veneration which delicacy denied to the living, may now be indulged to the memory of the deceased divine and philosopher; and while time hallows his imperishable fame, posterity will progressively reap new advantages from his exalted beneficent labours. As one of our first and best modern chemists, he will long receive the grateful respect of our manufacturers and artizans, who have, in some cases, profited more perhaps by his experiments than those of almost any other experimentalist. Few persons are now aware of the degraded state of all chemical knowledge when bishop Watson's "Chemical Essays" first appeared; the dreams of alchemy, the ravings of astrology, and the confusion of ignorance and superstition, filled nearly all the volumes then published on the subject of chemistry. His correct and luminous historical details, his logical precision, admirable collection of facts and rejection of fables, systematical arrangement, and perspicuous conclusions illustrated by and founded on many altogether new and highly curious experiments, first gave the character of science to chemical researches, rendered them popular as the most useful and most delightful of all natural studies, and contributed to mature those Baconian habits of legitimate induction and correct thinking, which have happily expelled the mists of infidelity from our shores, and made science, as the sister of truth, the fairest handmaid of religion, morality, and honour. To him are Chaptal and many other French chemists, indebted for all that is truly scientific in their voluminous works. His papers in the Philosophical Transactions, and particularly his experiments on a thermometer with the bulb painted black, first suggested to the French chemists some of their best experiments on light and heat, and prepared the way for those brilliant discoveries in "physical optics," by British philosophers, which do honour to the age and to our country. When arrogant sciolism armed itself with the weapons of infidelity, it was only to be combated by the light of reason and superior knowledge, with the shield of science. For this enviable service to humanity no man was better qualified than our late prelate: his vast erudition, and his familiar acquaintance with every kind of natural or physical and intellectual phenomena, enabled him to

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unfold the analogies, delineate the similarity, and even, in some cases, to demonstrate the identity of natural and revealed laws, thus giving a most triumphant and incontrovertible answer to the cavils of deists and the perverse mania of atheists. His admirable and masterly "Apology for Christianity, in Letters to Thomas Paine," made a much greater impression on the mind of that profligate wit, than his lordship could either hope or expect; and it is a fact within the personal knowledge of the writer of this, that it laid the foundation for his subsequent belief in and partial conversion to the faith of Christ, which the stubborn pride of authorship, even in his dying moments, would not allow him candidly to acknowledge. As a patriot also, no less than as a divine and experimental philosopher, his lordship was distinguished in the most difficult occasions. To appreciate, however, his lordship's talents and virtues, or delineate his character, would indeed require volumes; it is enough to observe, that he lived to a venerable old age, and witnessed the hand of retributive justice on the traitors to their country as well as on the blasphemers of their God. Happily for his diocess and for the church of England, his successor is every way worthy his throne, and has already proved himself eminently qualified to combat successfully the malign spirit of levelling or of deism, in whatever new or plausible character it may assume.

DIMENSIONS OF THE CATHEDRAL.

External Length, 270 feet; *Internal Length*, 245 feet. Ditto *Breadth* of the nave and its aisles, 70 feet; ditto chancel and its aisles, 65 *Height* of the cieling, 65; ditto of the aisles, 30 feet. Length of the nave in ruins, about 70 feet.

DESCRIPTION OF THE PLATES.

Plate 1. North-east view of the Tower, shewing part of the Nave and the north entrance into its aisle, which is through a Saxon arch richly ornamented. The three lights in the upper window of the tower are composed of delicate stone tracery, consisting of lozenges filled with quatrefoils.

Plate 2. A fine Saxon Door, leading into the south aisle of the nave. It is a curious and remarkable fact, that in addition to the usual Saxon ornaments, we find the exterior moulding a perfect and highly finished Grecian fret.

Plate 3. Part of the Ruins of the ancient castellated palace of the bishops; the cluster of square towers, covered with ivy, formed the great entrance. In the distance appears the tower of the cathedral.

Plate 4. East End of the Cathedral, which now exhibits a small modern round-headed window in the place of its ancient pointed one: those in the sides of the chancel are of much earlier date. This view is taken near the banks of the river Taff, and affords some picturesque rustic scenery.

Plate 5, Shews the ivy-clad Ruins of the South-west Tower, the fine Saxon Door leading into the ruined part of the nave, with part of the nave and side aisle of the church, as now detached from the dilapidated west end. It had formerly a great bell, called St. Peter, which was removed by Jasper duke of Bedford, taken to Exeter, and exchanged for five bells to his own tower.

Plate 6. West Front; in the distance is seen the north aisle of the choir and chancel.

Plate 7. The Interior of the Ruined Nave, shewing its ancient doorway, as seen from the modern entrance to the present church. On the south side of this nave are the remains of an octagon font.

Plate 8. Interior of the Chapter House, in which are placed in an upright position, the effigies of Sir William Matthew and his lady; here are likewise deposited the fragments of their beautiful tomb. The interior diameter of the chapter-house, from north to south, is 29 feet, from east to west 21; of its central pillar, 8 feet.

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BISHOPS.

Dubricius		Galfridus	1148	George de Attica	1516
Teliau	512	Nicholas ap Gwrgant	1149	Robert Holgate	1537
Oudoceus	540	*See Vacant Two Years.*		Anthony Kitchin	1545
Ubylwinus		W. de Salso Marisco		*See Vacant Three Years.*	
Aidan		(3)	1185	Hugh Jones	1566
Elgistil		Henry	1194	William Blethin	1575
Lunapeius		William de Goldclive	1219	Gervase Babington	1591
Comegern		Elias de Radnor	1234	*See Vacant One Year.*	
Argvistill		William de Burgh	1244	William Morgan (4)	1595
Gurwan		John de la Ware	1253	Francis Godwin	1601
Gwodloiou		William de Radnor	1256	George Charlton	1618
Edilbinus		William de Breuse	1265	Theophilus Field	1619
Grecielus		*See Vacant Nine Years.*		William Murray	1627
Berthigwin		John de Monmouth	1296	Morgan Owen	1639
Trychan		John de Eglesciff	1323	*See Vacant Sixteen Years.*	
Elvogus		John Pascall	1347	Hugh Lloyd	1660
Catgwaret	763	Roger Cradock	1361	Francis Davies	1667
Cerenhir		Thomas Rushooke	1383	William Lloyd	1675
Nobis		W. de Bottesham	1386	William Beaw	1679
Gulfridus		Edmund Brumfield	1389	John Tyler	1706
Nudd		T. de Wynchecombe	1393	Robert Clavering	1724
Cimeliauc	872	Andrew Barret	1395	John Harris	1729
Libian	917	John Burghill	1396	Matthias Mawson	1738
Marchluith (1)	929	Thomas Peverell	1398	John Gilbert	1740
Pater	943	John de la Zouche	1408	Edmund Cresset	1748
Gugan	972	John Wells	1425	Richard Newcome	1754
Bledri (2)	983	Nicholas Ashby	1441	John Ewer	1761
Joseph	1022	John Hunden	1458	Jonathan Shipley	1768
Herewald	1056	John Smith	1476	Hon. S. Barrington	1769
Urban	1107	John Marshal	1478	Richard Watson	1782
See Vacant Six Years.		John Ingleby	1496	Herbert Marsh	1816
Hutredus	1139	Miles Salley	1500		

DEANS.*

Joseb, or Joseph — Elni, or Esni

* No industry of research has succeeded in discovering the names of more than two Deans of this church. Joseb, or Joseph, is supposed by Willis to have been the same with Joseph, who, after Bledri's death, which occurred in 1022, succeeded to the bishopric. Elni, or Esni, is said in the Monasticon to have assisted at the translation of St. Dubricius, in the year 1190. The office of dean was disused in this church before the expiration of the 12th century. The bishop has the decanal stall and place in chapter.

(1) Marchluith, or Marchlwys, was bishop of this see in the time of Howel Dha; and appears to have been one of the deputies sent to Rome, for the purpose of arranging the valuable and curious code of laws, which that monarch afterwards established.

(2) This bishop was celebrated as one of the first scholars of the age in which he flourished, and was distinguished by the appellation of *Bledri the Wise*. It must be remembered, to the lasting honour of his goodness of heart, as well as sound judgment, that he instituted schools in all the churches of his diocess, for the purpose of imparting gratuitous instruction by means of the priests. In this benevolent plan he was imitated by his successor, Joseph. See Myfyrian Archaiology, vol. ii. p. 505.

(3) William de Salso Marisco, or Saltmarsh, was bishop of this diocese, when archbishop Baldwin and Giraldus visited Landaff; and is mentioned by the latter, as "a discreet and good man."

(4) We have already observed that this prelate is memorable, as the first translator of the Bible into the Welsh language. This task was not performed, as some have supposed, in consequence of that act of parliament which was passed in the year 1562 or 1563, directing "the Bible, consisting of the New Testament and the Old, together with the book of Common Prayer, and the administration of the Sacraments, to be translated into the British, or Welsh, tongue." It would appear that the New Testament alone was printed in Welsh, under the operation of queen Elizabeth's act. In a very scarce tract it is stated, that Morgan's version of the Old Testament was not printed till the year 1588; when it was issued from the press, in folio, and in black letter. It is suggested, in the same place, that our worthy prelate engaged in this work, purely from a conviction of its utility, "and in attention to the wishes and prayers of the good people of this land."

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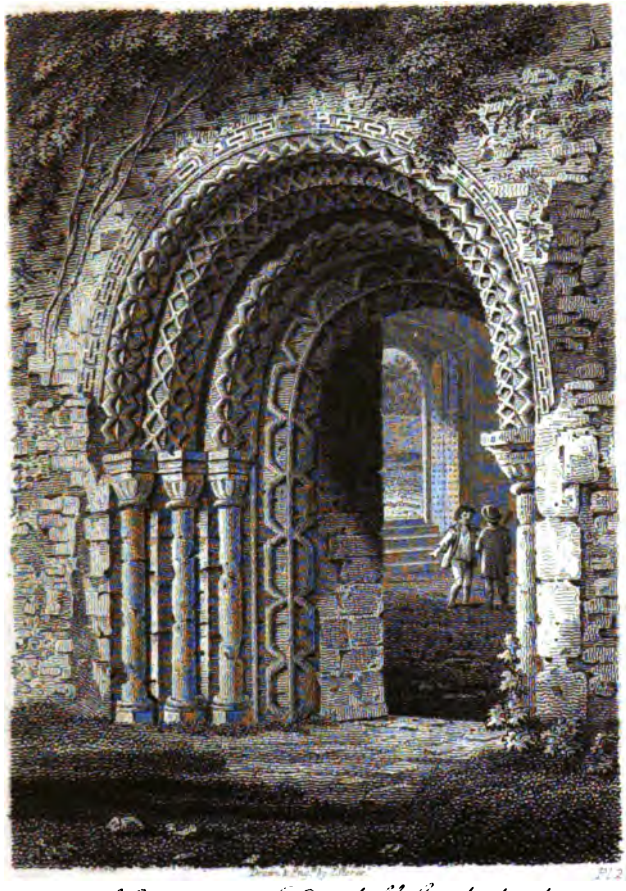


W. Tower of Landuff Cathedral.

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S. Entrance to Landaff Cathedral.

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Pl.3

Remains of the Bishops Palace Sandoff

Published Dec.r 1st 1816 by Sherwood Neely & Jones Paternoster Row

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Pl. 4

East end of Landaff Cathedral.

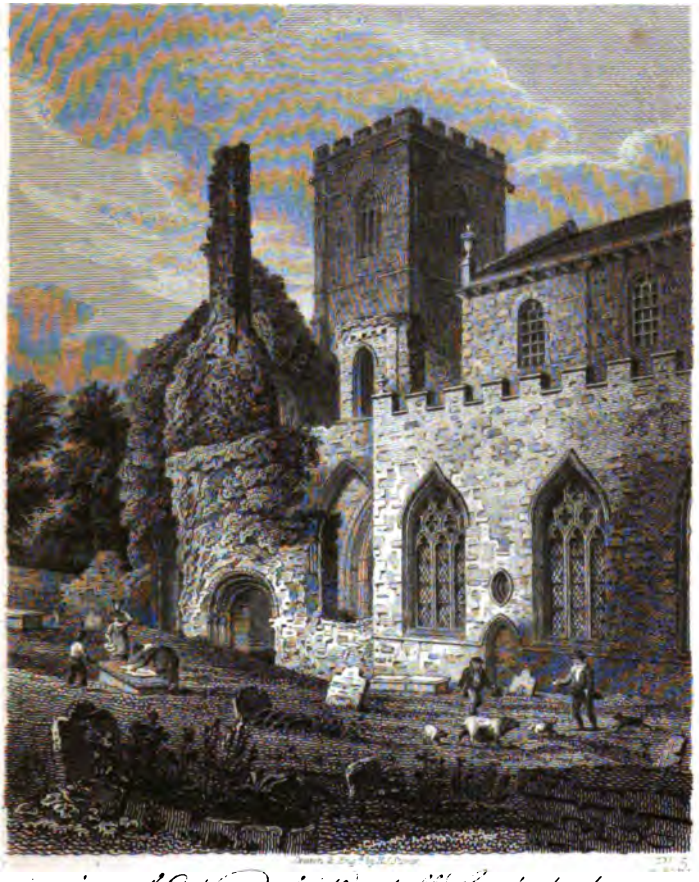
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A View of Llandaff Cathedral.
To the Rt. Revd. Herbert Marsh D.D.
Lord Bishop of Llandaff. This plate is most
Respectfully inscribed by his Lordships
Humble Servt. J. Grower.

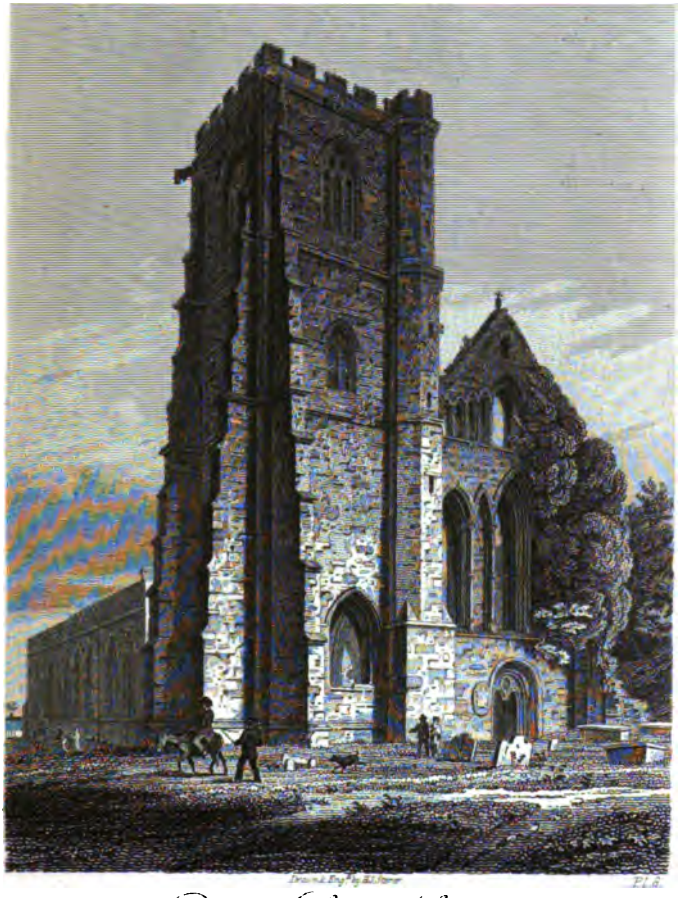
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West Front Landaff Cathedral.

Published December 1st by Harwood Nicholl & Jones Bloomsbury Sq.

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Interior of the Nave, Llandaff Cathedral.

To the Revd John Evelyn Archdeacon of Llandaff.

This Plate is Respectfully inscribed

By his humble Servt J. Storer.

Published Dec.r 1818 by Sherwood Neely & Jones Paternoster Row.

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Pl. 8.

Chapter House, Landaff Cathedral.

To the Revd. John Hunt, LL.D. Chancellor of Landaff.

This Plate is Respectfully Inscribed

By his humble Servt. J. Stover.

Published ... 1808 by ... Harwood, Pratt & Jones, Patternoster Row.

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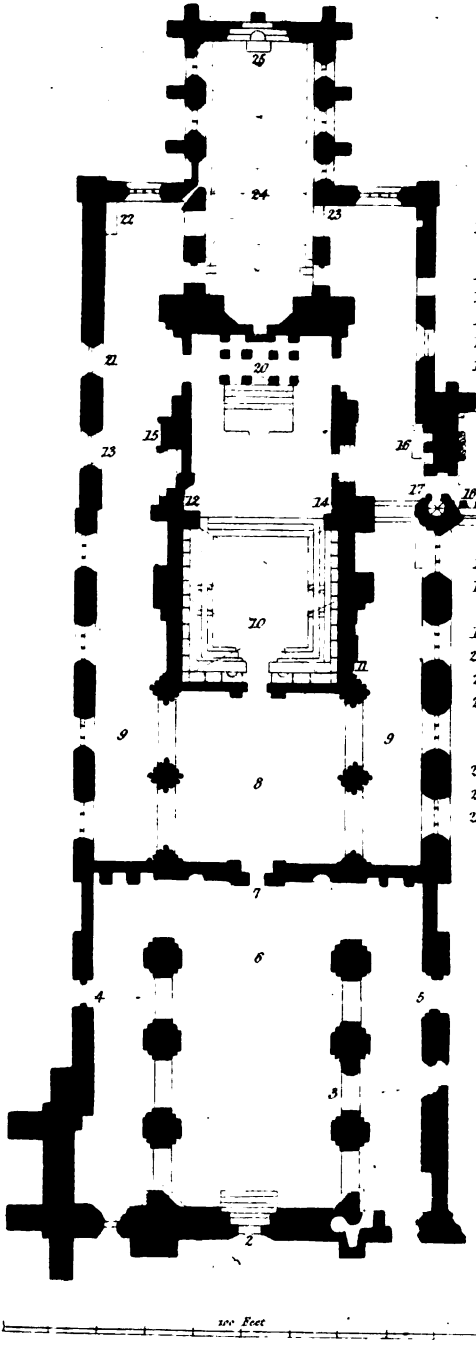
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LANDAFF CATHEDRAL.

Shewing the groining of the Roof.



2 *West Front*
3 *Remains of the Font*
4 *North Door*
5 *South Door*
6 *Nave in ruins*
7 *Modern West entrance*
8 *Continuation of the nave.*
9 *Side Aisles*
10 *Modern Choir*
11 *Gravestone of a Bp*
12 *Pulpit*
13 *Mon.t of a Bp*
14 *Bp.s Throne*
15 *Effigy of a Bp*
16 *Gravestone of a Bp*

17 *Entrance to Chapter House*
18 *Effigies of S.r Wm Matthew and his Lady*
19 *Chapter House*
20 *Altar within a Grecian Portico*
21 *Fig.e of a Skeleton in a Shroud*
22 *Fig.e of a Knight in Armour said to be David Matthew standard bearer to Edw.d V.*
23 *Effigy of a Female in Alabaster*
24 *Lady Chapel*
25 *Altar Screen*

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HISTORY AND ANTIQUITIES

OF THE

CATHEDRAL CHURCH AND SEE

OF

Norwich.

Amongst the kingdoms, or states, into which Britain was divided by its Saxon conquerors, East Anglia maintained an important, although not a predominating rank. So unceasing were the fluctuations of the octarchy[1], as to the extent of territories possessed by respective princes, that it is scarcely practicable to describe, in terms of general application, the bounds of the several petty kingdoms created by the progressive conquests of Anglo-Saxon chieftains. Archbishop Usher[2] places the East Angles in Norfolk, Suffolk, Cambridge, and the Isle of Ely; to which, he thinks, may be added a portion of Bedfordshire. It may be sufficient for our present purpose to observe that the three former counties, either wholly or in much the greater part, constituted the principal territories of East Anglia, until the happy consolidation of the eight discordant powers beneath one crowned head.

It is supposed that christianity met with many proselytes in this district during the sway of the Romans in Britain; and the known residence of Helena, the wife of Constantius, and her son, Constantine, in the eastern part of the island, has been reasonably adduced as an argument in favour of so gratifying a conjecture. On passing to ages concerning which we possess a native historian, who was intent, from feeling and principle, on investigating with zealous care the annals of our religion; we find, from the writings of venerable Bede, that the christian faith was adopted by the East Angles in the early part of the seventh century. Redwald, who then occupied the East Anglian throne, had been converted in Kent, and was desirous of disseminating the opinions which he had imbibed; but his perceptions of chris-

1 That the states into which Britain was divided, on the complete establishment of the Anglo-Saxons, formed an octarchy, and not, as is commonly supposed, an heptarchy, is shewn by Mr. Turner, in his "History of the Anglo-Saxons." It is observable that the ancient annalists, Redborne and Matth. Westm. agree with this accurate modern historian in such an enumeration.

2 Usher, Primord. c. 12. p. 394.

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tianity were so indistinct, and his general tone of mind so weak, that he was dissuaded by his friends; and, in regard to his personal devotion, consented to use two altars, one for the idols of the Pagan Saxons, and one for Christ. Eorpwald, his successor, had more consistency in his belief; and his example produced many imitators among his subjects. On his death, however, they relapsed into paganism, and the voice of truth was mute, or heard only by the retired and thinking few, until the accession of his brother Sigeberht, who had been banished into France. The reign of this prince affords a memorable epoch in the annals of East Anglia. While oppressed by adversity, and residing in France as a banished man, he had found consolation in the doctrines of that religion which is the friend of the distressed; and, on his accession to power, he restored it throughout his realm with an ardour proportioned to the warmth of his pious gratitude. But the system under which christianity was received amongst the Anglo-Saxons was not yet the religion inculcated by the scriptures;—a position which, in the person of this king, was exemplified in an injurious and degrading point of view. Unconscious that he should fulfil many of the necessary duties of a christian by an active performance of social obligations, Sigeberht abdicated his throne, and buried himself so deeply in monastic seclusion, that, on the occurrence of an alarming invasion, he was drawn from the retirement of the cloister by force; and, when placed, as a shadowy pageant, at the head of his armed subjects, refused to wield a weapon of assault, and bore a wand in his hand. Thus voluntarily defenceless, he fell amongst sacrificed heaps of his discomfited people.

But, however perverse and deformed might be the religious opinions of Sigeberht, his employment of power, while he sat on the throne, was munificently directed to the spiritual, if not to the temporal, welfare of his subjects. He caused churches to be raised, and a public school to be built. Several monasteries, also, are said to have been founded through his piety and liberality. In the design of such works it would appear that he was aided by the counsel of men who possessed more enlarged views, and a greater activity of beneficence, than himself. The principal of these was Felix, a Burgundian priest, whom he invited from France, and entrusted with the solemn charge of inculcating the tenets of christianity, and superintending their progress. The persuasive eloquence and zealous exertions of this churchman, sustained by the royal example, succeeded in obtaining great numbers of converts; and a regular system of ecclesiastical government was speedily formed. The kingdom of East Anglia was constituted one extensive diocese, and Felix was appointed the first

(b)

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bishop. In the exercise of his new and important duties, he evinced so much energy of character, that he triumphed over the adverse political circumstances of the time, and continued to preside over his diocese after the death of the pious, but weak, prince, whose authority had been instrumental in rendering christianity the established religion of this district. He is believed to have sat as bishop for about seventeen years; and, on his decease, A.D. 647, was canonized; thus affording the first instance of a titular saint in the eastern division of the island.

The two immediate successors of Felix forbore to interfere with the ecclesiastical arrangement which descended from a hand so sacred and revered; but Bisus, or Bosa, third in succession from the sainted Felix, who was consecrated in the year 669, found his duties oppressive as he sank into old age, and he divided the diocese into two parts, one of which was to comprise Suffolk, and to have its see at Dunwich[3], and the other to consist of Norfolk, with its see at North Elmham[4]. The annals of the East Anglian episcopacy, while subject to this division, are involved in great obscurity. Eleven successive prelates are said to have presided over Suffolk, and ten over Norfolk; but no authoritative intelligence can now be obtained concerning the acts, or character, of either of these bishops. East Anglia, indeed, experienced during those ages a change in its political circumstances fatally injurious to religious freedom, and repugnant to all such arts of civilization as were favourable to lettered record. The Danes, benighted in Pagan superstition, and trained to believe that bloodshed and rapine were human virtues, effected the conquest of this petty kingdom in the year 870, and were subsequently permitted to settle here, even by the great Alfred in the midst of his victories. According to the tenour of the treaty under which this permission was granted, the unwelcome settlers were to embrace the christian faith; and baptism was, therefore, received by them, as an unavoidable political obligation. They, however, proved, on every occasion in which the Saxon sword was feebly wielded, that their professions of christianity were merely nominal, and that they were anxious to apostatize with rancorous fervour. In nearly every ecclesiastical

3 Dunwich, once a city of considerable commerce and opulence, but now reduced to the character of a small and mean village, is situated on the sea-coast of Suffolk, at the distance of about four miles from the town of Southwold. The present ruinous state of this town is entirely caused by the repeated encroachments of the sea, which have gradually undermined, and carried away, whole ranges of domestic buildings, and several churches with their attached cemeteries!

4 Elmham, situated in the hundred of Launditch, Norfolk, speedily sank into village humility when deserted by its bishop. Here are some few traces of a castellated structure, which was occasionally inhabited by the bishops of Norwich in ages long subsequent to the translation of the see from this place.

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synod held so late as the tenth century, occur laws against the exercise of Pagan ceremonies, which act as indubitable testimonies of the pertinacity with which many of the Danes cherished the barbarous superstition of their forefathers. Into so utter an oblivion have fallen the ecclesiastical records of these distracted times, that some writers believe the two sees of Dunwich and Elmham to have remained unoccupied nearly a century; but Wharton, with more appearance of probability, supposes the succession to have been unbroken[5].

Wybred, or Wired, who was consecrated about the year 871, reunited the two bishoprics, and seated himself at Elmham. The see remained at that place during a succession of thirteen prelates; respecting whom, however, little is recorded that evinces an active attention to their pastoral duties. But, whilst estimating their conduct, we must not forget the peculiar difficulties under which they laboured. Refractory, and disdainfully illiterate, the Danes, who constituted the predominating population of East Anglia, were steeled by prejudice and ferocity against the tenets of a simple and peaceful faith. Hopeless of ameliorating tempers so rugged, or disgusted with the spectacle of anti-christian associations, which neither argument nor the arm of power could effectually dissolve, two successive bishops of Elmham retired from their post, and fled to the pious, but inglorious, shelter of monastic seclusion. Egelmare, or Ailmar, presided over this see at the time of the Norman conquest; but was expelled in the year 1070, in attention to the decree of a synod held at Winchester. It is not known that any serious crimes, or important omissions of duty, were laid to his charge; nor were such errors, indeed, necessary to the expulsion, at that juncture, of a richly-beneficed ecclesiastic of Anglo-Saxon extraction. The conqueror, with obvious policy, and natural partiality towards his countrymen, took speedy opportunities of supplanting with his own followers those churchmen who were attached to the ancient dynasty. Herfast, or Arfast, his chaplain, who was afterwards chancellor of England, was now advanced to the bishopric, as successor of Egelmare. This active Norman speedily evinced all the ambitious spirit, and magnificence of views, which were characteristical of his nation. It will be remembered that an order was issued from London, by Lanfranc, in the year 1075, for the translation of episcopal sees from recluse villages to populous towns. In observance of this decree, Herfast endeavoured to obtain possession of the wealthy abbey of Bury, with the intention of fixing there his pastoral residence; and, when unable to execute this wish, he moved his see

5 Anglia Sacra, p. 480.

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to Thetford, then the principal town within the limits of the East Anglian diocese, and which is still marked by the ruins of ecclesiastical and other edifices of great ancient splendour. At that place he is said to have built a cathedral church, in which he was himself afterwards buried. But no traces of such a structure are now distinguishable. Herfast died in the year 1084, and was succeeded, as bishop of Thetford, by William Galsagus, who was also chaplain and chancellor to the king. This prelate, who amassed great wealth, chiefly through the bounty of his royal master, bequeathed the larger part of his property to the bishopric over which he had presided with exemplary activity. It is observable that the record termed Domesday was compiled during his prelacy. This eminent benefactor to our diocese resigned his life and honours about the year 1091, and was succeeded by Herbert de Losing, or Lozinga, who acquired the see by purchase, the cost being £1,900!—For the above, and other simoniacal practices, Herbert was cited to appear before the pope; and, besides the forfeiture of his polluted staff and ring, was commanded, by way of penance, to build certain churches and monasteries. In performance of these acts of atonement, he commenced a new cathedral church at Norwich, and translated hither the see which had so often varied in situation before it found a durable resting-place.

The foundation-stone of the new cathedral was laid A. D. 1096; and, shortly after, were begun the episcopal palace on the north side of the cathedral-church, and a monastery on the south. Sixty monks were placed in the latter building, whose foundation-deed was signed by the bishop, in the year 1101. Although the progress of these structures is not to be ascertained by positive record, we shall shew, in a future page, that the principal divisions of the cathedral, and part of the palace, bear evident marks of the architectural style which prevailed at this period, and are, therefore, confidently inferred to have been erected under the notice of the founder, who presided over this see for twenty-eight years, and died in 1119.—Having thus traced the see to the place of its permanent establishment, and noticed the foundation of that solemn pile which forms the architectural object of the present article, the purpose of compendious information will be best answered by a review of the most important actions in the lives of such succeeding prelates as are conspicuously identified with the interests of this diocese, by conducing towards the buildings of the cathedral, or are memorable for eminence of talent, and for the part which they took in public transactions.

On the decease of bishop Herbert, there occurred a vacancy of

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three years; after which Eborard, who had been chaplain to his predecessor, was advanced to this see. During his prelacy many Jews who were resident in Norwich experienced great severity of treatment; and, in return, they are said to have crucified a boy, named William, who was promptly proclaimed a martyr, and was canonized. Eborard founded the hospital and church of St. Paul, in Norwich, and made large additions to the cathedral buildings. He was succeeded by William Turbus, who had been prior of Norwich, and who evinced the pride and bigotry of his temper and principles, by advocating the cause of that haughty churchman, Becket, archbishop of Canterbury. In the time of this prelacy (A. D. 1171) the cathedral was much damaged by an accidental fire. The injuries caused by this calamity were repaired by his successor, John of Oxford, who, likewise, added some almshouses to the episcopal convent. In the person of the sixth bishop of Norwich, we have a memorable instance of the acquiescence of king John in the wishes of the pontiff of Rome.—Pandulf, who entered England as the pope's legate, and whose intrigues were greatly detrimental to the dignity and solid interests of the country, was promoted to this see, through the influence of that monarch; and was consecrated in 1222. He introduced numerous Italians, his countrymen, to such benefices as were in his gift; and obtained from the pope a grant of all the first fruits of the clergy of his diocese. These, in observance of his example, were, likewise, claimed and enjoyed by his successors, until the alterations effected in ecclesiastical affairs by king Henry VIII. Walter de Suffield, consecrated A. D. 1244, improved the buildings of his cathedral by the erection of a lady chapel, since demolished; and also built and endowed the hospital of St. Giles, in Norwich, for pilgrims and poor travellers.

The prelacy of Roger Skerning was marked by various calamities, in which the cathedral and city almost equally shared. The former was much injured by fire, in the course of a serious contest which took place between the citizens and the monks; and, in the year 1266, the city of Norwich was plundered, and many of the inhabitants murdered, by some of those desperate barons who had been deprived of their estates, as partizans of Simon de Montfort, earl of Leicester, and who occupied a strong hold in the Isle of Ely. The cathedral was sufficiently repaired for the performance of divine service in 1278, at which time it was again consecrated by bishop Middleton, in the presence of king Edward I. and queen Eleanor. Ralph de Walpole, elected to this see in 1288, contributed liberally to the buildings of the cathedral, and commenced the cloister hereafter to

(f)

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be noticed. In these works he was emulated by his successor, John Salmon, who displayed great talent and integrity in the service of the state, under the ill-fated monarch Edward II. and filled the office of chancellor of England. William de Ayreminne, seventeenth bishop of Norwich, was also chancellor and treasurer in the same reign. In the first year of Edward III. he obtained a licence to fortify his episcopal palace and manor-houses, and to surround them with embattled stone walls. The annals of our diocese are disfigured by the name and fate of the succeeding prelate, Anthony de Beck[6]; whose arrogance and tyrrannous disposition are said to have incurred the hatred and contempt of all parties and ranks. The mode in which the oppressed inflicted vengeance, unhappily proves that they were so sanguinary and treacherous as scarcely to merit better treatment.—Poison, the vilest medium of assassination, was administered to him by his own servants, at the instigation, as is supposed, of the aggrieved monks. William Bateman, his worthy successor, was a native of Norwich; and is memorable for having founded and endowed Trinity Hall, Cambridge; which collegiate institution was designed by him for the purpose of providing clergy for his own diocese. Thomas de Percy, fifth son of the second lord Percy, of Alnwick, was promoted to this see at the early age of twenty-two years; and evinced the noble spirit of his illustrious house, by contributing largely to the repairs of the cathedral, particularly in the instance of re-building the steeple, or spire. Dying, A.D. 1369, he was succeeded by Henry de Spencer, who is known to posterity from his warlike temper, and for a spirit of religious intolerance which induced him to become one of the most active persecutors of the sect denominated Lollards. This martial prelate distinguished himself in the continental wars of his era, on the side of pope Urban VI. in opposition to Clement VII. and in behalf of his sovereign, Richard II. against the French king. A durable and curious monument of the zeal with which he defended the pretensions of the infallible church, still exists, in the instance of the structure termed Erpingham's Gate, erected by sir Thomas Erpingham, in the way of penance for Lollardism[7]. Richard Courtenay, a member of the ancient family of that name long seated in Devonshire, was honoured with the esteem of king Henry V. by whom he was employed in several embassies, and other state employments. He died before the town of Harfleur, during the siege of that place in 1415;—an ungracious spot for the decease of a minister of peace, and one

6 As a circumstance of antiquarian intelligence, it may be remarked that de Beck is recorded as the first bishop that caused his own arms to be engraved on the episcopal seal.

7 See this building noticed, page (n) of the present article.

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that might create some suprise, if we failed to recollect that the clergy were, in the unlettered ages, frequently preferred, on account of their monopoly of erudition, to the office of political negotiators.

William Alnwyk, or Alnwyke, installed at Norwich, in 1426, proved his attachment to this see, and the liberality of his disposition, by expending considerable sums on the repairs and embellishment of his cathedral, and the palatial residence. Several succeeding prelates have, also, left to their biographers the pleasing task of commemorating acts of generosity and public spirit. Thomas Browne, translated hither from Rochester, bequeathed a sum of money for the foundation of exhibitions for poor scholars, natives of this diocese, pursuing their studies at either of the universities. Walter Lyhart, or Hart, maintained twelve students at the university of Cambridge; and his architectural embellishments of our cathedral are still denoted by a sculptured *hart*, the rebus of his name. James Goldwell, prothonotary to the pope, and ambassador to the court of Rome from king Edward IV. obtained from his holiness the grant of a perpetual indulgence, towards the repairs and decoration of his cathedral. According to the tenour of this papal grant, all persons who annually made offerings in this cathedral, on Trinity Sunday and Lady-day, were to be allowed pardon for the term of twelve years and forty days. This precious boon appears to have had the desired effect; and, aided by a contribution from his own purse, and the further sum of 2,200 marks, obtained for dilapidations, of the executors of his predecessor, the bishop not only repaired the damages which the cathedral had sustained by a fire in the year 1463, but greatly improved the buildings; placing a new roof of stone on the choir, and erecting ornamental chantry chapels. Bishop Goldwell died in 1498; and, after one intervening prelate, who sat for little more than twelve months, was followed by Richard Nix, or Nykke, whose name is deservedly branded with obloquy by all protestant writers, and must be held in abhorrence by the temperate of every religious persuasion. It is stated by Fox that five persons were consigned to the flames, under his sentence, for differing in sentiment from the mode of christianity established by the civil power. In obedience to the test decreed by government, on a change in the regal notions, he took the oath denying the supremacy of the pope, but still intrigued in secret with the court of Rome. He lived to present a miserable spectacle of sublunary retribution. In his old age he became blind, and sank to a despised grave by tardy stages of extreme bodily decrepitude, and further oppressed with disasters of fortune produced by his own duplicity and intolerance of disposition.

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The page of faithful narration has yet to witness another stain.—William Rugg, or Reppes, when fellow of Gonville Hall, Cambridge, was instrumental in advancing the views of Henry VIII. respecting the divorce of that monarch from Catherine of Arragon; and was rewarded by a promotion to this see. He received the mitre, however, under degrading circumstances. Previous to his installation, an act of parliament was passed, separating the barony and revenues from the see, and annexing them to the priory of Hickling. In return, the barony and inferior revenues of Holm, were granted to the see. These inadequate revenues were injured by Rugg, to the extent of his opportunities, through the grants of long leases, annuities, and pensions. His proceedings were so flagrant, and his general demeanour so derogatory to the just dignity of the bishopric, that the gentry of his diocese presented a remonstrance to king Edward VI. and he consented to resign, on receiving an annuity of £200[8]. The respectability of the see was in some measure restored by the nomination of Thomas Thirlby, who was translated to this place from Westminster, being the only bishop that ever presided over that short-lived diocese. We are now arrived at the severe reign of Mary, the misguided queen who bears the whole weight of that censure for sanguinary religious persecution, which ought, in justice, to be shared by her tyrannous father. John Hopton, chaplain to the bigotted Mary, was promoted by her to the see of Norwich; and evinced all the detestable cruelty familiar to the age, in his treatment of the protestants. From these mitred monks we turn with pleasure to John Parkhurst, who had been preceptor to the good bishop Jewell, and was elected to this see in 1560. He passed the greater part of his time at the episcopal palace, which building he is said to have much improved; and appears to have obtained, by mildness, urbanity, and lettered elegance, a greater power over the public mind than could be derived from inquisitorial rigour.

Such were the prelates—chequered in character, but, in some instances, of exemplary worth—under whose domination the stately fabric of our cathedral church was progressively erected. As few alterations of importance have been effected during the sway of more

8 The following severe lines were published, in allusion to the subservient temper, and humiliating poverty, of this bishop:—

"Poor Will, thou *rugged* art, and ragged all,
Thy *abbey* cannot bless thee in such fame;
To keep a pallace fair, and stately hall,
When gone is thence, what should maintaine the same.
First pay thy debts, and hence return to *cell*,
And pray the blessed saint, whom thou dost serve,
That others may maintaine the *pallace* well,
For if *thou* stay'st, we all are like to starve."

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recent bishops, we now conduct the reader to an examination of the edifice concerning whose principal benefactors he has been presented with the above succinct memoirs.—The cathedral church of Norwich, although inferior in magnitude to several English cathedrals, and not distinguished for beauty of decoration, affords a fertile subject of investigation and delight to the architectural antiquary; and impresses awe and admiration on the general spectator, through the august simplicity of its prevailing features. Although frequently repaired and "beautified" since the introduction of the pointed style, this structure still displays, throughout the most important of its constituent parts, the Anglo-Norman mode of architecture; whose chief discriminating marks are well known to consist in the uniform prevalence of the semi-circular arch, the massy proportions of columns, and the weighty character of ornamental mouldings.—The effect of the exterior, when viewed from several points, is considerably embarrassed by irrelevant and comparatively mean buildings, which have been suffered to encroach injuriously upon the close precincts of the pile; and it is to be regretted that the facing of nearly the whole structure is composed of so friable a kind of stone, that the alternate wet and heat of many centuries have caused the surface to peel off, and to assume the aspect of decay and dilapidation. It is on the exterior that the innovations of the pointed style are chiefly apparent; but, even here, the original fashion of the structure predominates, and is evinced in the massy character of the walls, the flatness of many buttresses, the round-headed windows, and plain semi-circular, or intersecting, arcades. Intermingled with these denotations of a more ancient architectural mode are numerous pointed windows, of different ages and degrees of beauty. The west front consists of three compartments. In the central of these divisions, which corresponds with the width and height of the nave, is now seen a wide and lofty pointed window, separated into many lights by mullions of stone, and ornamented with abundant tracery. Beneath is the grand entrance, which is also of the pointed form, having folding doors, finely carved. On each side of the doorway are two vacant niches, with pedestals for statues. Shields, charged with arms, are introduced in several parts; amongst which are those of the prelate who effected the above alterations in the west front, bishop Alnwyk, who occupied this see in the reign of Henry V.—The lateral divisions of this front chiefly retain their Anglo-Norman character, except that small stairway-turrets, placed at each extremity, are now disfigured by modern discordant cupolas. The east end appears to have experienced little alteration, and is believed to present curious traces of the original structure erected by

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Herbert de Losing. On the north and south of this part of the building, and projecting considerably from the aisle which surrounds the chancel, are the chapels dedicated to Jesus and St. Luke, which afford interesting examples of the same early style. At the intersection of the transept with the nave and choir, rises a lofty square tower, evidently of Norman construction, surmounted by a spire, which was erected by bishop Percy, in the reign of Edward III. but was repaired, and probably ornamented, by bishop Lyhart, soon after the year 1463.

The plan of this cathedral comprises a nave, with two side aisles; north and south transepts; a choir, extending over part of the nave; and a chancel, with side aisles, which are continued round the east end. On the north and south of the same end of the structure, are the two chapels noticed above; a square chapel branches from the south aisle of the choir; and there is, also, a chapel on the east side of the north transept. Attached to the southern part of the church is a cloister, well preserved, and constituting one of the most interesting relics of that description now to be witnessed in this country.

Whilst examining the architectural character of various important parts of this structure, we have to lament the want of all positive testimony respecting the exact periods at which they were erected. Blomefield, and several other modern writers of respectablity, have, however, with a bold exercise of probable conjecture, ascribed dates to nearly every principal division of the building; and their opinions have, in general, an appearance of correctness, since they are founded on a comparison of architectonic manner, with examples where the time of erection is satisfactorily ascertained.—Herbert de Losing, who laid the first stone of this edifice in the reign of William Rufus, is said by Blomefield to have erected the choir and its aisles, together with the tower and transepts. The prevailing character of these parts of the church (with an exception of the tower, which appears to be of later Norman) renders it probable that the chief fundamental portions of his work are still remaining, although some alterations and additions are evident, which display different modifications of the pointed, or English, style. The present stone roof of the choir, consisting of fine groined-work, was erected by bishop Goldwell, in the time of Henry VII.; and the upper windows were contributed by the same prelate. The east end is semicircular, and, while it retains in the second tier of arches the original Anglo-Norman work, consists, in other respects, of additions and repairs. In this division of the church are the bishop's throne, of modern construction; and the chancellor's stall, composed of fragments of ancient carved wood.

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The chapels of Jesus and St. Luke, each divided into two compartments, exhibit some peculiarities of architectural arrangement, and are interesting appendages to this part of the building.—The north and south transepts evince, in most parts, the simplicity of the Norman style; but the stone roofing to both was erected by bishop Nix, about the year 1509.—The internal part of the tower is open to a considerable height, and is divided into ornamental compartments, comprising a gallery which leads to the battlements and spire, an arcade, or series of blank arches, and a range of windows producing the effect of that open fabric of stone-work termed a lanthorn.

Bishop Eborard, the successor of Herbert de Losing, is said to have built the "nave, or body of the church, and its two aisles, from the anti-choir, or rood-loft door, to the west end[9]."—This part of the church is of narrow proportions, but still is august and impressive, from the dignified simplicity of its architectural character. We here behold, in long and uninjured succession, the semicircular arches of the Norman style, together with its massive piers, and appropriate ornaments, few and weighty. It is observable that the ancient part of the nave, although built at a later date than the choir, exhibits the same simple and ponderous character. The vaulting of this part of the cathedral was erected by bishop Lyhart, who was promoted to this see in 1445; and, like the stone roof in other parts of the church, is finely executed, and decorated with various pieces of sculpture. The screen across the nave was, also, erected by bishop Lyhart.

This cathedral contains few monuments that are interesting to the antiquary, or to the lover of the arts, although most of our prelates, and many other persons of some historical note, have been buried within its walls. The only enriched monument, with a statue, at present in the cathedral, is commemorative of bishop Goldwell, who died in 1498.—The cloister on the south side of the cathedral was begun by bishop de Walpole, in 1297; and, after various contributions from succeeding bishops, and from the gentry of the diocese, was finished in the year 1430. The dimensions of this fine ambulatory are given in a future page; it may be here observed that the windows, which are forty-five in number, afford interesting specimens of the architectural styles which prevailed during the ages engaged in its completion. The inner roof is richly adorned with groining and sculpture. Two of the gates, which formerly assisted in securing the collegiate precinct, are deserving of inspection, as curious and well-preserved architectural specimens. St. Ethelbert's, or St. Albert's, gate was

9 Blomefield's History of Norwich, ii. 1.

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erected at the charge of the citizens of Norwich, as an atonement for the injuries which they committed on the cathedral buildings during their tumultuous behaviour in the year 1272. Over the arched gateway is a chapel, exhibiting the architectural style which obtained in the time of Edward I. The Erpingham gate was erected by sir Thomas Erpingham, towards the close of the fourteenth century, in expiation of his supposed religious error in favouring and disseminating the doctrines of Wicliff. Over the highly-enriched arch of this fine gate-house is a statue, in a kneeling posture, with the hands clasped, believed to represent the valiant and pious founder.—The bishop's palace is situated on the north side of the cathedral, and is an extensive pile, erected by various prelates, in styles of architecture as dissimilar as the manners of the ages in which they respectively flourished. Some subordinate parts exhibit the early Norman mode of building, and are, probably, the remains of the palatial edifice originally constructed by Herbert de Losing. At the eastern end is the episcopal chapel, a structure destitute of architectural interest, erected by bishop Reynolds, in the seventeenth century.

Such are the principal buildings appertaining to this see. Some further particulars connected with their history, are involved in a notice of the most distinguished prelates who have presided over our diocese since the era of the reformation. The mild doctrines of the protestant faith were ably preached, and their efficacious operation on the individual and social character illustrated in an exemplary manner, in the person of Richard Corbet, preferred to this see from the bishopric of Oxford, in 1632. Attached, from conviction and principle, to the church of which he formed a dignified member, he upheld her rights with firmness, but tolerated every devious opinion which was restrained within the bounds of morality and decorum. He is principally recollected for his virtues, but is well known as the "facetious and witty" author of a collection of "Sundry Pieces of Poetry," printed after his decease. This worthy bishop died in 1635, and lies buried in the choir of the cathedral, near the altar-steps. An improved edition of his poems, with notes, and a memoir, by Mr. Gilchrist, was published in 1807. He was succeeded by Matthew Wren, father of the celebrated architect, who opposed, with a stronger but less judicious hand, the growing puritanical temper of the age. On the removal of bishop Wren to Ely, Richard Montague was promoted to this see. The literary productions of this prelate once attracted great notice, and produced a warfare of the pen, in which we are told "the king, the lords, and the commons were all engaged." But, as these writings were chiefly of a controversial na-

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ture, they have shared the usual fate of party effusions, and are now little known and less regarded. The attention and sympathy of the inquirer into episcopal history are naturally excited towards the churchman whose severe trial it was to wear the mitre during the rage of those civil wars in the seventeenth century, which produced fearful confusion to the civil state, and temporary ruin to the hierarchy. Joseph Hall was bishop of Norwich at that tremendous juncture; a man conspicuous for vigour of mind, cultivation of talent, and liberality of disposition. In the early part of his life he had filled with honour several distinguished offices; and his numerous writings evince his ability of discharging, with public benefit, the important pastoral duties with which he was invested in advanced life[10]. But strength of mind and extent of erudition were dangerous qualifications in the esteem of the new political powers; and he soon became a marked object of dread and dislike. After a confinement in the tower, he was expelled his see, and retired to the village of Heigham, near Norwich, where he continued to exercise the only privilege of which he was not bereft by anarchy—that of preaching the doctrine of mercy to the misguided, and of peace to all—until relieved by death, in the eighty-second year of his age. In the domestic seclusion of the quiet village to which he retired, he had ample need of consolation from the faith which he taught; for he was frequently disturbed with intelligence respecting the havoc committed by the deluded commonalty, in his cathedral and former episcopal residence. An account of these ravages has been preserved by the bishop himself, in his curious treatise intituled "Hard Measure;" and he dwells with earnest regret on the injuries sustained by the windows, the sepulchral monuments, and the sculptured embellishments of the cathedral. The episcopal chapel was ultimately reduced to a state of ruin by its fanatical enemies, although they were, for a time, pursuaded to rest satisfied with *decapitating* such figures of canonized churchmen as were represented in the windows of stained glass[11]. The palace, also, experienced great indignity and dilapidation. The hall of this building was first used as a place of puritanical meeting, and was afterwards pillaged and destroyed. Several other parts of the palace were divided into tenements, and let to poor families.

Many of these evils admitted of no remedy; but considerable

10 The works of bishop Hall have been lately collected, and reprinted in ten volumes octavo, with a memoir of the author, by the rev. Josiah Pratt.

11 It will be recollected that figures often occur in ancient painted windows, which have transparent glass substituted for the compartment originally representing the head. Such instances of substitution proceed from the partial injury committed by the warlike zealots of the seventeenth century.

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repairs were effected, where practicable, under the prelacy of Edward Reynolds, who was advanced to this see in the year 1660. This bishop had acted with the Presbyterian party in the time of the Common-Wealth, but proved, in a more settled state of public affairs, an exemplary dignitary of the national church. Sir Thomas Gooch, bart. translated hither from Bristol, in 1738, is deserving of honourable commemoration among the many excellent prelates who have adorned our see. By this bishop were instituted, in the year 1742, two societies in Norfolk and Suffolk, for the benefit of distressed widows and orphans of clergymen who had possessed ecclesiastical benefices in those counties. The cathedral underwent considerable repairs during this prelacy; and some alterations were at the same time made in the choir, and at the altar[18]. The palace, likewise, experienced judicious improvements. Further alterations were effected in the eastern part of the cathedral, under the direction of bishop Yonge, in the year 1763. George Horne, promoted to this see in 1790, was distinguished by various writings tending to the advancement of sound religion and good morals. His "Letters on Infidelity" are very generally known, and much valued. Dying in 1792, he was succeeded by Charles Manners Sutton, who was promoted hence, in the year 1805, to the metropolitical see of Canterbury. In the same year HENRY BATHURST, LL. D. was elected to the see of Norwich, and is the present amiable and respected prelate.

Some few historical events connected with our cathedral church in the times of recent bishops, together with a statement of the extent of the diocese, are reserved for notice in these concluding paragraphs.—In the month of June 1801, a threatening fire broke out at the west end of the roof, but was fortunately discovered and suppressed before the occurrence of any serious damage. A repair of nearly the whole interior of the cathedral took place in 1806; at which time a wash, of one light colour, was bestowed on the stone roof, and other improvements were made, under the direction of the late Mr. Wilkins, architect. Some repairs of the west front have been lately executed, under the care of Mr. Stone, of Norwich.

The diocese of Norwich comprehends the counties of Norfolk and Suffolk, together with eleven parishes in Cambridgeshire; and is divided into the four archdeaconries of Norfolk, Norwich, Sudbury, and Suffolk. The number of parishes comprised in these populous districts is believed to be about one thousand, three hundred, and fifty-

[18] A nuisance of long prevalence was suppressed by this bishop. The common passage from the close to the palace was, previous to his time, through the nave and north transept of the cathedral. He made a new entrance, and put a stop to this indecorous thoroughfare.

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three. It is worthy of remark that the bishop has a seat in the house of peers, as abbot of Holm, in consequence of the annexation of that abbacy to the bishopric of Norwich, in the reign of Henry VIII. The dean is the head of the chapter, which consists of six prebendaries, by whom are annually elected the following officers:—a sub-dean; a treasurer; a commissary; and a proctor. The undernamed official persons, appertaining to the cathedral, are appointed by the dean:—six petty, or minor, canons; a deacon; a reader of the epistles; a sacrist; a precentor; and a librarian. There are, likewise, an organist; eight lay-clerks, or singing-men; a master and eight choristers; a beadle; two vergers; and two sub-sacrists, or bell-ringers.

DIMENSIONS OF THE CATHEDRAL.

LENGTH from east to west 411 feet; do. from west door to the choir 230 feet; do. of the choir 165 feet; do. from thence to the entrance into St. Mary's chapel 35 feet; do. of the cross aisles from north to south 191 feet.—BREADTH of the body and side aisles 71 feet.—HEIGHT of the great steeple 313 feet.—CLOISTERS; the width of the cloister, within the walls, is 14 feet 6 inches; the extent of the eastern aisle, from north to south, is 175 feet 2 inches; 174 feet 9 inches from east to west on the north side; 173 feet 6 inches on the south side; and 176 feet on the west.—HEIGHT of the vaulting is about 15 feet.—(For the dimensions of the Cloisters we are indebted to *Architectural Antiquities*, vol. iii.)

DESCRIPTION OF THE PLATES.

Plate 1. Shews the South Transept, and part of the Cloister.

Plate 2. A View of the Choir, taken within its entrance from the nave. The groined Roof of this entrance appears above. On the right is the Bishop's Throne.

Plate 3. Represents the greater part of the Exterior of the Nave, together with its South Aisle. In front are seen parts of the South and West Sides of the Cloister.

Plate 4. An Interior View of the Nave, with the Screen erected by bishop Lyhart, and the Entrance to the Choir. The Organ appears above; and, in the distance, are seen parts of the Arches which support the great Tower.

Plate 5. The West End of the Cathedral. In the distant wall is the Door of Entrance to the Palace, made by order of bishop Gooch, to avoid passing though the Church.

Plate 6. This view is taken on the bank of the river Yare, in the immediate vicinity of Bishopsgate Bridge, and shews the Cathedral, part of the City, and the elevated square Keep, or Tower, of the Castle. This latter structure (which is an interesting specimen of Saxon, or Norman, architecture) is now used, with additional buildings, as a gaol for the county of Norfolk.

Plate 7. Displays the East End of the Church, with the projecting Chapels dedicated to Jesus and St. Luke; the South Transept; and the curious Norman Tower of this Cathedral, surmounted by a lofty and elegant spire.

Plate 8. Shews part of the Palace, together with the Episcopal Chapel, and an ancient Gateway, which is left standing as an ornament to the grounds. The present Chapel is situated a little to the northward of the site of that structure which was destroyed in the 17th century. The founder, and his successor, bishop Sparrow, are buried here, and commemorated by mural monuments.

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**** *The italic letters indicate the pages marked at the bottom of the left side; thus, (a) (b) &c. and the letter* N. *for Note.*

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John Molet	1453
Thomas Bozoun	1471
John Bonewell	1480
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Wm. Baconthorpe	1502
Robert Brond	
William Castleton	1529

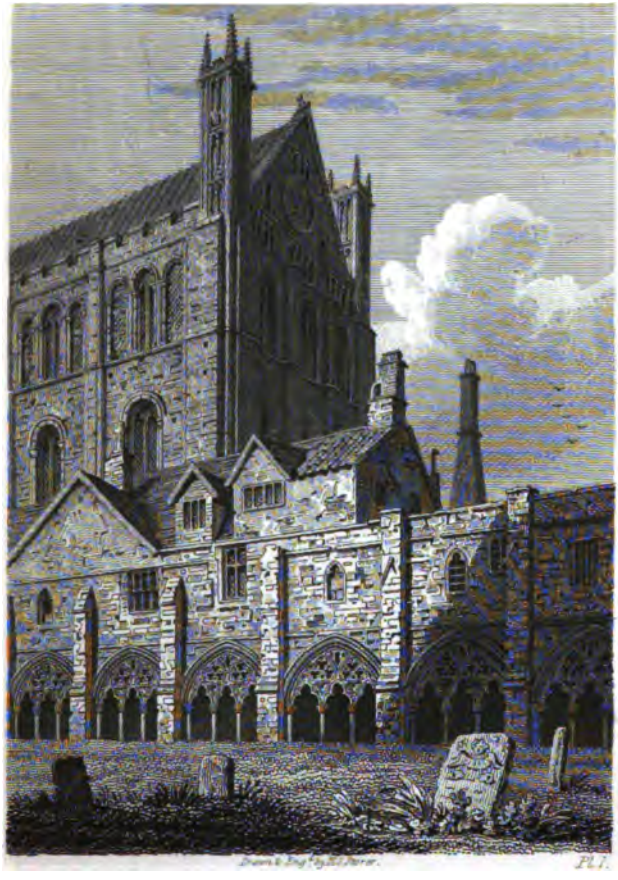
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S. Transept of Norwich Cathedral.

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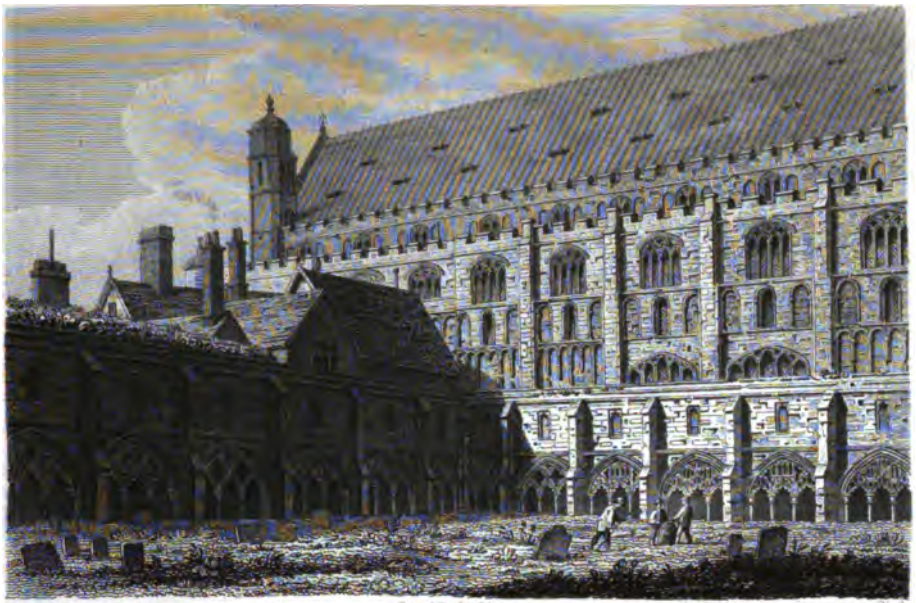
The Choir of Ely Cathedral

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Part of the Nave and Cloisters, Norwich Cathedral.

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Pl. 4.

View of the Nave looking Eastwards

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West Front Norwich Cathedrale

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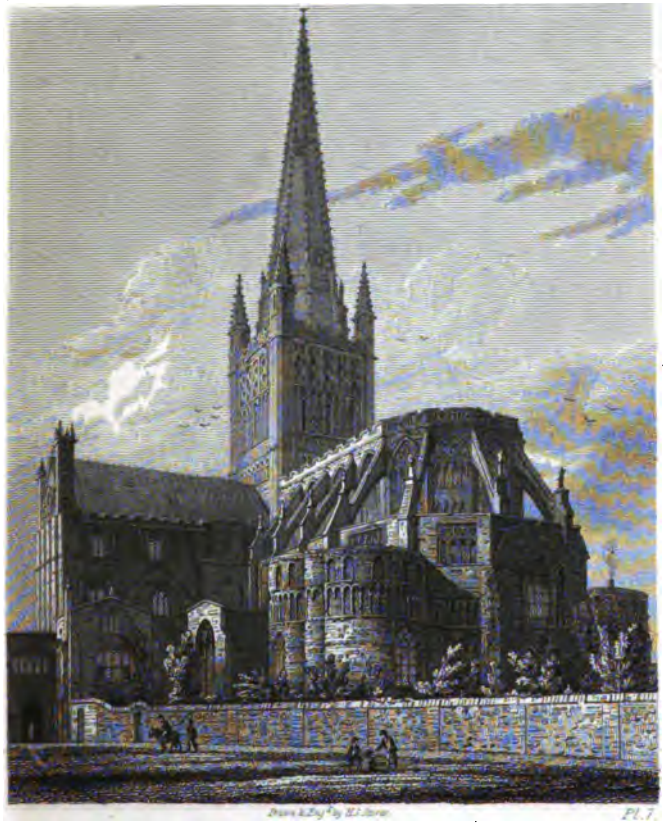
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Pl. 1.

East End Norwich Cathedral

To the Revd Joseph Turner LL.D

Dean of Norwich this Plate is

respectfully inscribed by his

Obedt Humble Servt J. Sparrow

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Episcopal Palace Norwich.

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NORWICH CATHEDRAL.

Shewing the groining of the Roof.

1 Western Entrance
2 Entrance to the Cloisters
4 Chancellor Spencer's Tomb
5 Bp Nix's Mon.t
6 Bp Parker's Mon.t
7 Bp Turner's do

8 Nave
9 Aisles
10 Sr Jas Hobarts Mon.t
11 Cloisters
12 Entrance to the Choir
13 Do ... to the Cloisters
14 Choir
15 Transept
16 An ancient Vestry in ruins
17 Aisles of the Choir
18 Ms or Bp Goldwell
19 Sr Tho.s Erpinghams Mon.t
20 Bp Herberts Ms
21 Prior de Walshams & Bp Wakerings Tombs

Some few years since, upon opening the ground at the east end of the Cathedral to discover whether the body of a Bishop mentioned by Blomfield as having been interd. there still remained, it was found that the earth had been already ransacked, probably in Cromwells time, in search of hidden treasure. The workmen however in their progress, came to the foundation of Bp Suffields Lady Chapel, which extended 70 feet from the present east end of the Cathedral, the walls being little more than 3 ft. in thickness, proceeding still deeper, they came to the foundation stone of the original structure of Bp Herbert, and traced the walls (which were 6 ft. thick) in a circular direction extending 50 ft. beyond the present building. The foundation stone being raised, no inscription (as expected) was found upon it, but on its upper side, in a cavity was discovered, a quantity of black dust apparently of wood, in all probability the remains of some highly valued relic, brought from the Holy Land. This account was obligingly transmitted to us by the Rev.d Dr. Chas Sutton of Norwich.

22 Bp Beauchamp's Chapel
23 Chapter House now taken down
24 St Lukes Chapel
25 Jesus Chapel
26 Sr Tho.s Windhams Mon.t
27 Chantrick Altar
28 Foundation of the original building in 1096 by Bp Herbert
29 Do of Lady Chapel built about the year 1250 by Bp Suffield

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HISTORY AND ANTIQUITIES

OF THE

CATHEDRAL CHURCH

OF

Oxford.

THE see of Oxford is originally protestant*, and being of comparatively modern date, it has been little disgraced by idolatrous superstitions. The walls of the cathedral church, however, are of a much earlier age, and consequently have witnessed many changes. They formerly constituted part of the priory of St. Frideswide, an establishment long celebrated in the pious legends of papal worship. The fabulous origin of this priory has been faithfully recorded by William of Malmesbury and other historians, as if of unquestionable authenticity. Their tales would be unworthy of notice did they not account for the subsequent wealth and influence of this religious institution. These credulous writers gravely relate how Didan was viceroy of Oxford, how his daughter Frideswide caused him to build a priory for her, and make her prioress in 727; how Algar, an earl of Leicester, or a Welsh king, sought her for wife; how this maid betrothed to the church fled from Oxford, and took refuge in a wood, where she remained three years; how Algar threatened to burn Oxford if Frideswide was not delivered up to him, for which wickedness he was struck blind; how Frideswide restored him to sight again; how she founded a religious society at Thornbury, and made a spring-well of delightful water in the gardens; and finally, how she died a virgin in 735, or according to Cressey in 740. All these stories are recorded, and actually believed, by many persons even to the present day.

The truth seems to be, that Didan, an earl of Oxford, who frequently resided there, having lost his wife Saffrida, became melancholy, and consistent with the notions of the age, determined to build a chapel to her memory. To this he was encouraged by his daughter Frideswide, who had been educated by Algiva, an abbess of Winton. The building being erected, it was dedicated to the Holy Trinity, or St. Mary and All Saints, with suitable accommodations for twelve noble females. Miss Frideswide, under the influence of her governess,

* This distinction is necessary, as the papists claim an interest in those churches which were consecrated by Roman Catholic bishops, and deny all respect to those consecrated by Protestants.

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was made its director. As to the tale of a Welsh king Algar *, or an earl of Leicester, seeking this lovely nun for a wife, it is so inconsistent and contradictory, that none but minds inured to superstition could listen to it. Yet it is alleged that no British king ever after dared to enter Oxford; and Matthew Paris mentions it as a proof of great courage in Henry III. that he despised, what he very properly denominates, the superstitious opinion of its being unlawful for the kings of England to enter that city. A cotemporary writer †, speaking of this legend, observes, "At what period the 'kings of Britain' were first enabled to overcome this panic we are not informed; but the great Alfred chose the city for the residence of himself and his three sons." This difficulty vanishes when we consider that the story and its consequences were fabricated long after the days of Alfred; and the St. Alban's monk has told us that Henry III. was the first sovereign who dispelled the delusion.

Of the history of this priory from the death of Frideswide till the days of king Ethelred very little is known. Didan its founder, Saffrida his wife, and Frideswide their daughter, were buried within its walls. Like all other religious establishments it became a source of great wealth to Oxford, attracted the attention of devotees, and whatever might be its hostility to sovereigns, did not hesitate in accepting liberal donations and valuable bequests from the noble and wealthy throughout the kingdom. In 979, the year in which Ethelred was crowned, Oxford was destroyed by fire; but it does not appear whether Frideswide's priory suffered in the general conflagration, as the nuns continued to occupy it till the memorable massacre on St. Brice's day, Nov. 13, 1002, when it was burnt. Some writers date this burning in 1012 or 1015; but the latter took place at a subsequent massacre of the Danes, and appears to have been only a partial destruction. Ethelred, repenting ‡ the desolation of the priory, began to rebuild it in 1004: and from this period most authors agree in dating the origin of at least a part of the present edifice §. It appears unquestionable that the new building was completed prior to Ethelred's flight to France in 1013, and consequently derived none of its architectural features from that circumstance. In 1009 the Danish king Sweine made an

* Leland's account of this Algar is translated "out of the secunde booke of *Scala Chronica*. Algarus, one of the kings of Wales, a lecherus felow, lovid Fredeswide." Other writers call him an earl of Leicester, an ominous name, it appears, which has been sacred to Venus in all ages.

† Beauties of Oxfordshire. § See Carter's Ancient Architect.

‡ It is by no means improbable that the tale of Algar being afflicted with blindness for threatening to burn the city, may have been fabricated about this period, partly with the view of preventing all future conflagrations, and of raising its finances by the gifts of the credulous. The monks, it seems, were as well convinced of the pecuniary advantages of working miracles in those days, as Simon Magus was in the days of the Apostles.

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abortive attempt to set fire to Oxford; and in 1012 another massacre of the Danes took place. On this occasion the lady Guinhild, Sweine's sister, and her husband Polingus, both hostages, Christians, and friends to the English, were murdered by Edric, earl Godwin's uncle. Sweine threatened the most terrible vengeance; but it does not appear that it corresponded either with his power or his policy, and the English were only plundered. Three years after, when Ethelred had returned from France, he again meditated a general carnage of the Danes, and inviting them to Oxford in 1015*, Edric, earl of Mercia, caused two nobles, Sigeferd and Morcar, to be slain. The Danes endeavouring to defend themselves, were overpowered, and sought refuge in St. Frid's priory church, where they were burnt†. What injury the building sustained on this occasion cannot be ascertained; but it is reasonable to infer, that had it been very considerable, some notice would have been taken of its repairs. That it continued to be occupied by the nuns is well known, as in 1049 they were formally dispossessed by the monks of Abendon, who placed in it secular canons. This was one of the innumerable acts of lawless power, and violation of both moral and political justice, which in all subsequent ages marked the conduct of the Romish church. No usurpation, no injustice or robbery could be more flagrant, than that of the monks of one convent assuming a right to seize the property and disinherit the proprietors of a neighbouring one‡. Yet the pope§ not only allowed such things, but actually gave his authority (which however in a moral sense was equally invalid and usurped) for their perpetration. This usurpation and forced possession, indeed, were not of long duration; but the unfortunate nuns were not restored, and the original foundation of Didan and Miss Frideswide, with the subsequent grants of king Ethelred¶ to this priory, were totally perverted. In 1060 the

* Peshall corrects Rapin, who confounds this massacre with that of 1012.

† Kennet's Paroch. Antiq. Peshall, &c. It is stated that the books and sacerdotal vestments were burnt by the Oxonians to gratify their revenge and hatred to the insatiate Danes.

‡ It is alledged that we derived all our chivalrous notions of gallantry to the fair sex from the warlike Normans; and this act of the Saxon friars, unless, what is neither impossible nor improbable, they made the Frideswide nuns their wives, would tend to confirm it.

§ About this period there were no less than three infallible popes in Rome, all possessing or claiming the keys of heaven at the same time: Sylvester lived at St. Peter's, Benedict at St. Mary's, and Gregory at the Lateran; all of them actuated by the most deadly hate to each other, and "only in destroying found ease to their relentless thoughts." A Spanish poet, more witty than orthodox, described this papal trio as Cerberus barking at the moon.

¶ As a specimen of the style and manner of these royal grants we subjoin the following:—"*This privilege was idith in* Hedington *myn owne mynster Oxenford. There seint* Frideswide *alle that fredome that any fre mynster freinbest* *mid sake and mid socna, mid tol and mid teme, and with* . . . *of* Hedingdon, *and of alle the lande that thereto be and in felde and all other thinge and ryth that y* . . . *belyveth and byd us for quike and dede, and alle other* . . . *alle other beungfeyt and alle other thinge that ther*"

"Scripta fuit hæc cedula jussu præfati regis in villa regia quæ appellatur, die octavarum beati Andreæ apostoli hiis consentientibus p qui subtus notati videntur. Ego *Ethelredus* Rex *Anglorum* hoc privilegium Christi nomine perpetua libertate prædicto donavi.

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secular canons were expelled in consequence of their having wives, and a set of regular ones succeeded them by order of king Edward, at the instance of pope Nicholas II. who "was the first pontiff who adjudged the priest's wives to be whores, and their marriages fornicatory." How long the wifeless canons retained possession of the priory is not precisely mentioned; but as all regulations made in direct violation of the first laws of nature are invariably broken, we find that the married friars, emboldened by the consideration of their families, as good fathers and good husbands, again got possession of the priory. After the Norman invasion they were a second time ejected, and Henry I. gave it to Roger, bishop of Salisbury. This prelate again transferred it to Guymond or Wymond, the king's chaplain, a priest whose fanaticism had rendered him intrepid, and who had ventured to reprove his majesty for promoting secular and married priests. In 1111 Guymond became prior of Frideswide, and made it the seat of regular Augustin canons *.

It is from the instalment of Guymond that Dugdale, Willis, Tanner, and most other writers, who have adopted the vain pretensions of the Normans as historical truths, date the origin of the present cathedral of Christ Church. The foundation of the abbey of Oseney, by Robert d'Oili †, nephew of the adventurer who accompanied William I. is mentioned as favouring this conclusion. Of this abbey Willis has given a most pompous description, such as its having twenty-four altars, besides numerous chapels, &c. It gave title about four years to the first bishop of the Oxford see, but was finally doomed to cede all its wealth and ornaments to Frideswide's priory, now the cathedral; and scarcely a vestige of it remains. Its bells, indeed, which were removed to Christ Church, still amuse the citizens. But the rise and

Ego *Alfrick Dorow* . . . ecclesiæ archipresul corroboravi, sub anathemate. Ego *Wulstan Eboracensis* civitatis archipontifex confirmavi. Ego *Ethelric Scireburnensis* episcopus consensi. Ego *Elfgiva* thoro consecrata regio hanc donationem sublimavi. Ego *Adelstan* regalium primogenitus filiorum cum fratribus meis testis be . . . interfui. Ego *Alfeus*, Wentanus antistes, consignavi. Ego *Alstan Fontanensis* ecclesiæ episcopus, consolidavi. Ego *Alfus Lundoniensis* ecclesiæ episcopus consecravi. Ego *Godwine Lycheſeldensis* ecclesiæ episcopus communivi. Ego *Ordbyrt* australium Saxonum episcopus concluſi. Ego *Elfwod Cridiensis* ecclesiæ episcopus vegetabi. Ego *Alfric* dux, &c." *Monasticon.*—The names of several other dukes, abbots, counts, &c. but that of no pope or foreign potentate are affixed to this instrument, which was taken from the MSS. in the possession of Dr. Langbane.

* The Augustins had no abbots till the fifteenth century. Fosbrooke's Brit. Monachism.

† We may be able to estimate the moral character of founders of religious establishments, when it is stated that R. d'Oili was instigated to build and endow Oseney abbey by his chaste wife Editha, the daughter of Fornus, and a *mistress* to Henry 1. Roman Catholic writers speak with great delicacy of the prostitutes kept by Catholic princes, and not unfrequently deify them for their piety, while those of Protestant princes are treated with the most relentless severity. But morality and chastity are of no sex nor rank, and the mistress to the prince is just so much more despicable than the mistress to the peasant, as the one may have so much greater means of acquiring a knowledge of religious and moral duties than the other. It is worthy of remark, that very few even of the good works of such characters ever have any permanency; and, as in the case of Oseney abbey, they generally "vanish like the baseless fabric of a vision, and leave not a wreck behind."

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fall of Oseney have no relation to the original building of Frideswide's priory; and had it been either re-edified or greatly altered by this royal chaplain, the fact would certainly have been recorded among the "great and good deeds" of Guymond, who has had as many panegyrists as biographers. Those, however, who can determine in what particular year, month, and day of the moon each peculiar mode of architecture began and terminated, may denominate this edifice Norman; but those who well understand what the historians of that period have written, and can compare their accounts with the general state and condition of men and things, at the same time recollecting the interested zeal of the invaders to extirpate or deface every memorandum of Saxon or English ingenuity, will not hesitate to pronounce it of an earlier * origin.

The honour of building this edifice has been divided between Guymond, and his two immediate successors; but it is all mere conjecture, unsupported by any valid authority. Even the real date of Guymond's death is uncertain †, Dugdale stating it to have taken place in 1130. Willis corrects him, and makes it in 1144; and lastly, Chalmers says 1149. Camden praises his learning and religious zeal; but had he been an architect also, it is very unlikely that so much uncertainty respecting the period of his death should have remained. The second prior was Robert de Cricklade or Canutus, who was chancellor of Oxford about 1159. The third was Phillip, who died about 1190; during his priorship, in 1180, the relics of Frideswide were translated ‡ with great ceremony and pomp. Prior Phillip also wrote a book, giving an account of her miracles; and it is probably to this author § we owe the legendary traditions of her great chastity; her depriving her lover of his sight only to have the pleasure of as promptly ¶

* "On the outside of the small towers, observes the learned author of Mun. Antiq. at the end of the north transept, and also at the west end, are found those unequal ornamental arches and pillars, or rather round pilasters, which appear on so many Saxon structures. The great door by which the church is entered, as well as that of the chapter-house, is truly Saxon. All the capitals of the pillars of the nave are varied one from another, and yet are elegant. There can be very little doubt but that the massy pillars of the nave in that part which was extended to the west (according to Willis about fifty feet), and which was pulled down to make room for the building of the college, were equally varied and well designed. The proportions also of the shafts of most of the pillars in this venerable structure are superior. On the east side of the north transept the space between the pillars has been filled up with curious skreens of Norman work of a much later date; but the little beautiful Saxon arches filling up the inner space within the span of each arch, found so uniformly in this edifice, supplying as it were the place of a transom stone, remain as they were. Above them is work of the age of Henry VI."—Vol. iv.

† There is the same uncertainty about the period of Frideswide's death, one stating it as occurring in 735, and another in 740. If no correct information exists on this head, what confidence can be reposed in the legends detailing the miracles of this vestal goddess?

‡ Whatever we may think of his science, we must at least allow him to have been an adept in the art of finance; and the revenues of his priory benefited more by the relics and miracles of the first prioress than by all the lands and grants it received from Didan and Ethelred.

§ Vide Bromton, inter Decem Scriptores.

¶ Frid. eadem celeritate qua perdiderat lumen accepit. Will. Malmesbur.

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restoring it; creating, like Winifred, wells of fine water, &c. From this period till the reformation there were twenty-five more priors, very few of whom were distinguished for any thing but their excessive licentiousness, luxury, and dilapidation of the priory's revenues. Nicholas de Hungerford, prior in 1362, was particularly notorious for his lawless expenditure of the property entrusted to his superintendence. The last appointed prior was John Burton, who entered this office in 1513; in 1518 took the degree of doctor in divinity: after being prior eleven years he resigned his charge to Wolsey for a salary of twenty marks a year, and in 1531 became abbot of Oseney.

At the dissolution, which was authorized by the pope and executed by a Roman Catholic cardinal, no inventory of the furniture and religious implements of Frideswide's priory was made, as Wolsey took all into his own charge and direction, intending them for the use of the new college with his chapel, which was to take his name. But in "the General Ecclesiastical Survey, 26th Henry VIII. of the manors, lands, tenements, rectories, and other spiritual and temporal possessions assigned to Henry VIII.'s college in Oxford," we find the revenues belonging to the late priory of St. Frideswide thus estimated: "In the city of Oxford a net income of £39 : 2 : 9 per annum, after deducting £8 : 7 : 3 paid annually to the steward, the abbot and convent of Abyngdon, the masters and fellows of New College, Maria Magdalene college, 'Brasnose,' &c. In the manor of Cuddeslow £14 : 2 : 8; the manor and rectory of Byndsey £18; part of Ascott 53*s.* 4*d.*; rectory of Church Hill £10 : 13 : 4; rectory of Fritwell £4 : 13 : 4; rectory of Elfelde 53*s.* 4*d.* after deducting 66*s.* 8*d.* for the vicar; rectories of Hedington and Merston £17 : 13 : 4; Pedyngton £21 : 7 : 7; Cowley, Coldnorton, and Cuddesdon 42*s.*; manor of Bolshipton £7; rectory of Warnall, Bucks £6, deducting £4 for the vicar; manor of Overwynchyndon, Bucks £27; rectory of Okeley and Borstall, Bucks £9 : 13 : 4; Bryll, Bucks £11 : 7 : 3; manor of Huddon and Edington, Berks £20, after paying the dean and fellows of Wynsor college 40*s.*; manor of Knygtington, Berks £6; Isbury, Edwiston; and Multon 36*s.* 6*d.*; other parts, as the church of St. Egidus, the abbess of Godstow, &c. 7*s.* Total annual value of the revenues and possessions of the priory of St. Frideswide £222 : 5 : 9 *." Such is the official and authentic valuation; it may be proper to add, that Speed gave it at £224 : 4 : 8; and the Rev. sir J. Peshall †, from MS. estimate, at £284 : 8 : 9, of which £69 : 17 : 11 were in spiritualities, and the remainder in temporalities.

* Communicated to us by J. Caley, esq. F.A.S. keeper of the records in the Augmentation Office, a gentleman whose talents and zeal in diffusing a correct knowledge of the history and antiquities of his country are well known.

† Hist. of Oxford, p. 191.

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As there was no regular survey made of the priory buildings before its conversion into a college, its dimensions are not known. In the "Itinerarium Willelmi de Worcestre," the admeasurement of the church about 1443 is thus stated: "Ecclesia Sanctæ Frideswythe longitudo ejus continet 100 gressus. Latitudo ejus continet 30 gressus." If it were originally 100 paces long, the statement given by canon Hutten and adopted by Willis, that Wolsey took three arches from its length at the west end, about fifty feet, and run "a wall across between two pillars," cannot be correct, unless we suppose Worcester's paces to be only two instead of three feet, which is extremely improbable. Kennet and Peshall, indeed, seem perplexed respecting the real site of Frideswide's priory; the latter explicitly says that it "stood in the place where the chaplains' quadrangle of Christ church now stands." This confusion has arisen from an indiscriminate use of the word priory applied to the whole buildings, including the church, as well as that part appropriated to cells for the friars; but there cannot be the least doubt, that a part of the priory church of St. Frideswide now forms the present cathedral. That its nave was originally much longer there is every reason to believe. A greater length * was indispensable to the performances of those numerous and pompous processions which friars so frequently made round the church, and also to an unrestrained communication with females †, two things seldom neglected in the construction of monastic edifices. The design of Wolsey, however, was to have a most splendid college, where learning and taste should be equally cultivated. Not only the west end of Frideswide's church and the west cloister, but also London college ‡ were sacrificed to this great undertaking.

On the 20th of March (Wood erroneously says July 15), 1525, the foundation of cardinal college was laid with great pomp, in presence of all the members of the university, and a vast assembly of

* If this priory was never above fifty feet longer than the present cathedral, it would be a very strong presumptive proof that it must have been built for women, and that neither prior Guymond nor any of his successors had added any thing to the work executed in the days of Ethelred and Edward the Confessor.. Of this, however, there is no sufficient historical evidence to oppose to the statement given by William of Worcester.

† This may appear incredible to English protestants, but it must be remembered that the design of such institutions was partly to convert women, and that the friars stationed round the church harangued the females assembled there. Since the reformation this practice, which contributed much more to convert maids into mothers than infidels into believers, has been abandoned; and in the churches of Granada and Xerez de la Frontera the women and friars are prohibited from conversing, by a mandate to that effect written on boards, and affixed to the pillars in the aisles. "Aqui no se hablan las mugeres con los frayles."

‡ This college, a place for the study of civil law, was removed. It is described as adjoining Civil School Lane on the north side, Frideswide's Lane on the south, and the site of the cardinal's college on the east and west. It was once a synagogue of the Jews, and on their expulsion in 1290, was converted into a hall for students, by Mr. Burnell, provost and dean of Wells. It afterwards became the property of Balliol college, and was called Burnell's Inn, or Balliol Hall. During the reign of Henry IV. it was denominated London college, from Richard Clifford, bishop of London, who was educated there, and was a great benefactor to the house.

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people. The cardinal made an address on the occasion, and afterwards performed the ceremony of laying the first stone, on which were engraven his various titles, with the date. The company then adjourned to Frideswide's church, where a Latin sermon was preached by Dr. John Longland, bishop of Lincoln, on the text Prov. ix. "Sapientia ædificavit sibi domum." The ceremonies of the day terminated in a sumptuous entertainment, and the builders proceeded with their work. Wolsey appointed Robert Wilson and Rowland Messinger, masters of arts, to be comptrollers of the building; Mr. Nicholas Townley to be master of the works; John Smith, auditor; Davy Griffith, overseer; and Thomas Cooper and Philip Lenthall, clerks. "Of these men," observes Chalmers*, "little is now known; but their names are worth retaining, as we seldom have an opportunity of noticing the architects employed in our ancient structures."

It appears that Wolsey was conscious of the inadequacy of the priory church, and that he only designed it as a temporary appendage to his college, having laid the foundation of another and much more magnificent structure, better suited to the grandeur of his views, and the impressive splendour which he conceived necessary to awe profligate men into a sense of decorum. He knew and deplored the nescience and depravity † which then disgraced all the religious and cenobitic institutions in the country. Had his reign been protracted, it is probable that he would have achieved some important reform. It is true, he has been accused of a contrary design, of a wish to concentrate all the small convents into a few large ones, in order more effectually to arrest the progress of knowledge, to give ignorance an imposing consequence, and to raise a few distinguished characters, whose learning and talents should enable them to repel the efforts of the reformers, and not become dangerous to the church. In answer to this allegation, which may not be altogether unfounded, it is enough to observe that he was

* History of the Colleges, Halls, and Public Buildings, in Oxford.

† One or two instances selected as the least shocking to modern delicacy, may give the reader some idea of what the more infamous religious establishments must have been in that age, and also of the manner in which they were described. The abbot of Welbeck is represented as a man that "vixit et vivit in fornicariæ amplexibus tenendo diversas mulieres,"—who has lived and still lives in the arms of prostitution by keeping divers women. The visitors of Fountain's abbey state thus: "Pleas if your masterhippe to understand that the abbot of Fontans hith so gretely dilapidated his house, wasted the woddys, notoriously keeping of hoores, defamed a toto populo," &c. In the priory of Maiden Bradley, says Rich. Layton, "whereat is an holy father prior, and hath but vi children, and but one dowghter mariede, yet of the goods of the monasterie trysting shortly to marry the rest. His sones be tall men waytting upon hym, and he, thank God, a none meddler with marritt women, but all with madens the fariest cowide be gottyn. The pope consyderying his frailtie, gave hym licens to kepe an hore, and hathe good writing *sub plumbo* to discharge his conscience." See Burnett, Fosbrooke's Monachism, &c. The manner of "catching the abbot of Langden abbey with his whore," cannot be cited here. Let the popish revilers of Henry VIII. read this, and remember, that they who are without sin should throw the first stone.

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a man of real learning *, and consequently possessed a tolerant spirit. He was, indeed, arraigned as being inclined to favour the reformers, and perhaps not wholly without cause, as history furnishes no instance of a great and cultivated mind ever remaining orthodox in the papal faith. Indeed all our knowledge of the intellectual faculties tends to prove the absolute impossibility of such a combination. But whatever were Wolsey's motives, it is certain that the profligacy of the friars and nuns, particularly in the smaller foundations, had become so notorious, and were so justly ridiculed by the reformers, that it was no longer possible to defend or tolerate them. Wolsey, conscious of the existence of the evils, prescribed the study of Lilly's Latin Grammar, and prepared suitable establishments for the diffusion of knowledge. We should not, indeed, be surprised at the extreme ignorance of the friars and nuns, as very few of them could read. Many *learned* and *pious* bishops, who attended grave councils, and made infallible laws, were then in the same condition! Had even the friars and nuns been disposed to read, they had no opportunity; there were no bibles in their houses, no books of instruction except those containing their daily devotions †, which were but little calculated to improve their minds, whatever influence they might have on their hearts.

* Mr. Chalmers has given such a correct and impartial view of Wolsey's character, that it merits notice here. "In the private conduct of this extraordinary man, while in the height of his prosperity, we find a singular mixture of personal pride and public munificence. While his train of servants rivalled that of the king, and was composed of many persons of rank and distinction, his house was a school where their sons were usefully educated, and initiated in public life. And while he was dazzling the eyes or insulting the feelings of the people by an ostentation of gorgeous furniture and equipage, such as exceeded the royal establishment itself, he was a general and liberal patron of literature, a man of consummate taste in works of art, elegant in his plans, and boundless in his expenses to execute them; and, in the midst of luxurious pleasures and pompous revellings, he was meditating the advancement of science by a munificent use of those riches which he seemed to accumulate only for selfish purposes."—Hume observes, that no lord chancellor "ever discovered greater impartiality in his decisions, deeper penetration of judgment, or more enlarged knowledge of law or equity."—Perhaps some of his greatest defects might be traced to the consequence of his being made a bachelor of arts at fifteen. Shakespear has said, "from his cradle he was a scholar, a ripe and good one."

† The following is a list of the books usually contained in the larger religious houses before the reformation; of their literary merit it is unnecessary here to speak. 1. A *Legend*, in which were lessons to be read at matins, and selected from the Apocrypha, Lives of the Saints, &c. 2. The *Festival*, containing suitable sermons for all the festivals. 3. *Antiphoner*, containing anthems, versicles, collects, hymns, responses, &c. 4. A *Gradale*, or Grail, containing the *gradules*, or what were gradually sung after the epistle, office of sprinkling holy water, &c. 5. A *Psalter* or Sawter, a psalm book. 6. A *Tropery* or book of sequences, called in English a *troper*, and was used to sweetr on. 7. An *Ordinal*, in which was ordered the manner of saying and solemnizing the offices; from its confusion it was called by the English the *Pye*. 8. A *Missall*, or mass-book, containing the order of celebrating the mass. 9. A *Manual*, or directions for administering the sacraments. 10. A *Breviary*, a large book divided into parts, corresponding to the four seasons of the year. It was called in English a *portues* and *portal*. 11. The *Prymer* of Salisbury, containing prayers to the Virgin and St. Bridget. 12. *Chartularium* or Chartulary, containing charters of religious foundations. It was called in English *leiger* book, from the French *legier* to bequeath. And 13. *Martyrology*, calendar, &c. with the names of those receiving letters of fraternity. Besides the above, they had *Lady Psalters* and *Rosaries*, which consisted of 150 Ave Marias and 15 Paternosters, and said to make together 15 parts of an ordinary crown, corresponding to the number of David's Psalms. There was also an *Obsequial* or *Benedictional*, with forms of obedience to the pope. A *Confessional*, containing rules for confession, obituary of priests, &c.—See *Sancroft*, *Staveley*, the *Romish Horseleech*, &c.

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From the "Journal Book of the Expenses of all the Buildings of Christ Church, Oxon." we select the following particulars, as containing some historical data respecting the actual building; and also of the manners of that age. "It appeareth that the walks about Christ Church medowe were made of the earth that was digged from the foundation of the college."—"Costs and expenses done there from the 14th day of November, in the 22d year of the reign of our sovereign lord king Henry 8, to the 29th of the same month. Quarries at Cotteswold, Barrenton, Edinton, Burford, Old Stowe, Sherburne, Brokynton, Taynton, and Lambert's and Friday's quarries. Paid to W. Frere, of Oxford, for new making and repairing the highway from Boll Shipton to Hedington-hills, for the more ready conveyance of stone, timber, &c. to the said works, £34 : 8 : 5. Item, to William Hobbs and Richard Cooper for bringing in of the bell-frame in their drinking time 2*d*. To haymakers for the cart-horses in Frideswide's mead 20*s*. To Jo. Norton for 26 C. paving tiles of yellow and green for the new hall, at 3*s*. 8*d*. the C. To Jas. Nicholston of London, glazier, for 47 of my lord grace's (Wolsey's) arms, set up in the windows of the new hall of the said college at 6*s*. 8*d*. the piece, £15 : 13 : 8. And for 246 bends or poses, called *dominus mihi adjutor*, set up in the same windows at 12*d*. the piece every one, £12 : 0 : 6. To nine freemasons (who are mentioned by name), in reward for their labour on Saturday, after their hour accustomed to leave work, 12*d*. Paid to Mr. David Griffits, priest, for his stipend for wages, as well for keeping the monastery of Frideswide and saying of divine service, after the suppression of the same unto the first stalling of the deans and canons in the said college, as for his labours in overseeing of workmen dayly labouring there; in all by the space of 13 months, as by a letter made at my lord grace's commandment, directed to the dean of the said college, doth appear £7." The whole expenditure during the *quinden* above stated, amounts to £166 : 9 : 1. In this journal the time is divided into what are called "xvnes," i. e. *quindens*, or fifteen days. The book * is imperfect, as it contains the items of expenditure during one year only, which amount to £7835 : 7 : 2—the college was five years in building.

In addition to these items of expenditure, we have to add an abstract of the plate which Wolsey had repaired or made, and presented to this college, according to the account rendered by his goldsmith. The statement is curious, not less from its contents than its style and orthography, as exhibiting the progress of the English language.

"Parcellis of plate being amendid, now dressid, and burnyshed,

* Sancroft's Collect. Curiosa.

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deliveryd to my lordes grace by thandes of maister Robt. Tonnes, as dothe apere by oone peyre of indentures, thone signyd with thand of the said Mr. Tonnyes, beyring date the xth daye of Auguste, anno R. Henrici Octavi xvij for Sant Friswurthes college in Oxforde. Item oone crucifixe with Mary and John, silvar and gilte inamylid with a highe foote to stand upon a aultar poiss. cvij oz. d. Item oone crosse silvar and gilt withoute images of Mary and John withe a beyring staffe belonging to it of vij peces in all poiss. cviij oz. d. Item oone great Nutte with a cover gilte and upon the cover a image of Sante Fryswurthe gravyn poiss. lxix oz. Item iij great masars and iij small poiss. lxj oz. Item oone large challes with a rounde foote garnyshid with countarfet stones with a pattin to the same gilte, in the patten a image of *Jhesus* gravyn poiss. xxxij oz. qrt." The amount of those bills for plate during ten years of the cardinal's reign, from the 9th till the 19th of Henry VIII. is about £5000. This sum is merely what he appropriated to the use of the college in Oxford, for utensils and images in silver; his gifts of plate to the abbey of St. Alban's and his college of "Cypswiche," Ipswich, was no less magnificent*. These things remained till 1551, when the dean and chapter, in order to promote the reformation, agreed that all altars, statues, images, tabernacles, missals, "and other remains of superstition and idolatry" should be removed.

The original institution of cardinal college consisted in a dean, Dr. John Hygden, president of Magdalen, and eighteen canons, all men of learning and parts, whom Wolsey selected from the colleges in Oxford, or wherever he could find them. The college, with the scholars from his school in Ipswich, was to contain 160 persons. These dispositions remained till 1529-30, the period of the cardinal's disgrace, when there was a suspension of all improvement. In 1532 the king consented to refound it, give it his name, and endow it with £2000 a

* The cardinal was enabled to make such an appropriation of property in consequence of pope Clement VII. authorizing him to seize all the possessions of no less than twenty-two religious establishments, estimated at an annual income of 2000*l*. The inmates of these houses were not all merely annuitants; many of them held a hereditary right in them by virtue of family endowments. The pope by his bulls extinguished all those rights with as little ceremony as if they had not been imprescriptible; the execration, therefore, which has been bestowed on Wolsey and Henry VIII. for their repeated violation of the sacred rights of property, should be transferred to Clement VII. His conduct, however, was not worse than that of all his predecessors, since their assumption of a right to dispose of ecclesiastical honours and emoluments in all countries and nations professing Christianity. Correct notions of moral justice never can prevail in any country where the entire power, both civil and ecclesiastical, does not centre either in itself or the government of which it forms a part. The distinction between what is called spiritual and temporal authority, while the former can give or withhold thousands a year and the obedience of multitudes, is a contemptible and most injurious sophism, which clouds reason, engenders deception, perverts the first principles of human judgment, and disguises the truth. It is a most fertile source of depravity, ignorance, and despotism.

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year for the maintenance of a dean and twelve canons, to form a chapter. Dr. Hygden was again made dean, on the 8th of July, and, dying five months after, was succeeded by Dr. John Oliver. The canons were Roper, Cottesford, Crook, Current, and Tresham, doctors of divinity; and Hastings, Canner, Leighton, Williams, Robins, and Wakefield, bachelors of divinity, all men of learning and eminence in their day. This constitution existed only to May 1545, when the dean and chapter surrendered their charter to the king, who gave them pensions until they should be otherwise provided for. Among the dismissed canons were two names of great celebrity, Cheke, afterwards sir John Cheke, of Cambridge, tutor to prince Edward, and Leland, the justly celebrated antiquary. After the general dissolution in 1542, the abbey of Oseney, being a most superb edifice, was erected into a cathedral or bishop's see, the diocess extending over the county of Oxford, while the town was constituted a city, and placed in subordination to the bishop. The first bishop of this new see was Dr. Robert King, the last abbot of Oseney; the first dean Dr. London, and six prebendaries, Balsire, Day, Haynes, Diar or Dyer, Besely, and Lynch, who occupied the lodgings of the abbot and friars. The king's finances, however, not equalling his expenditure, he turned his attention to those religious houses best capable of affording him relief. Oseney had been one of the richest and most magnificent abbeys in Europe; it was accordingly stripped of its new honours, and the see removed in 1545 to the remains of the priory church of St. Frideswide, then a chapel to Henry's college. The name of the college also experienced another change; it was now "The Cathedral Church of Christ in Oxford, of King Henry VIII.'s Foundation," and the society was declared to consist of a bishop*, with his archdeacon, a dean, and eight canons. The estates were consigned to the dean and canons on condition of their maintaining three public professors of Divinity, Hebrew, and Greek, 100 students in theology, arts, or philosophy, eight chaplains, and a numerous choir. Dr. King was continued bishop, and Dr. Coxe was the first dean of Christ Church. No very important alteration has since taken place in this college, which has risen to the highest eminence by the number, learning, piety, and influence of its members. It has, indeed, produced bishops in all its prebendal stalls; and Willis estimated that at least one third of the bishops of Great Britain and Ireland during the year 1730, had been members of this house.

Neither the ancient nor modern monuments in this cathedral are

* The bishops of Oxford had no palace till bishop Bancroft built one at Cuddesdon, which was detroyed during the rebellion. It was afterwards rebuilt there by bishop Fell, and continues to be the episcopal residence.

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numerous *; a fact which does great honour to the integrity and good sense of its members. Those who have left nothing behind them more durable than marble are unworthy of this distinction, and those who have benefited their species require no such frail memorials, which are too often the posthumous heralds of falsehood polluting a sacred edifice, and disfiguring the simple grandeur of its walls. In the deans' chapel, which is north of the choir, and south of the Latin chapel, is a monument supposed to be designed for earl Didan, lady Saffrida, and their daughter Frideswide †, situated under the most eastern arch. Adjoining it is one to a lady Montacute, who in 1353 gave the meadow now attached to the college, founded a chantry for two secular priest's to pray her husband's soul, her own, and that of more than seventeen of her relations, out of purgatory ‡. Another (See pl. 8.) is said to be intended for prior Guymond, who died 1149, or prior Phillip, who died about 1190; but which of them, remains equally doubtful and unimportant. Next the west end of this chapel, near the north aisle, is a monument, bearing a figure in armour, which has been supposed to be sir Henry Bathe, justiciary of England about 1252; but the warlike dress is so little consonant with that of a lawyer, no confidence can be placed in this tradition.

In 1630 the old stalls were removed, the present ones erected, and the choir paved with black and white marble. Many monuments suffered on this occasion by careless transpositions. Perhaps the least exceptionable act was the removal of the decayed and old painted windows, containing the fabulous and not too delicate history of Miss Frideswide and her miracles. New windows were substituted in their place, with paintings executed by Abraham Van Linge, supposed to be the son of Bernard Van Linge, a Fleming, and reputed revivor of the art of glass-painting in this country. The latter is also alleged by Dallaway to be the painter of the portrait of bishop King, which has been

* The earliest register of burials in this church begins A. D. 1697, after the act for burying in woollen, so that it is not possible to account for the sepulture of many other eminent persons here interred without any memorial.—Willis's Cathedrals, vol. ii. p. 415.

† A circumstance respecting the shrine of Frideswide may be worthy of mentioning here, as pourtraying human folly and depravity under the influence of superstition. The worship of Frideswide was imperfectly performed till the thirteenth century, when a rich shrine was raised to her, which king Henry VIII. found useful for other purposes. Some juggling, as usual, was practised with the supposed bones of this female, which were kept in two silken bags, in order to delude the credulous. P. Martyr, the reformer, having visited this country under the protection of Cranmer, became a canon of Christ Church, but departed on the accession of "bloody queen Mary." His wife, Catherine, dying at Oxford, in 1551, was buried near the monument of Frideswide. The counsellors of Mary, in the satanic spirit of papal vengeance, had this deceased female heretic tried, condemned, and her remains raised, and buried in a dunghill. In 1561 they were again taken up, and deposited with much ceremony in their original place, and the pretended bones of Frideswide mixed with them so as to prevent their discrimination, should the age of idolatry return. A retired oratory was erected behind the shrine, the stone steps of which were much worn by devotees.

‡ Dugdale's Baronage, vol. i. p. 797, and Bank's Extinct Baronage, vol. iii. p. 585.

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engraved. Some of these finely-executed windows were destroyed during the Cromwell usurpation, when Henry Wilkinson was visitor, who personally assisted in their destruction. Others, fortunately, were taken down and carefully preserved, particularly those executed by Linge, one containing the story of Jonah, dated 1631, in the south aisle; another the destruction of Sodom and Gomorrah, 1634; and a third in the east window of the divinity chapel *, 1640, representing Christ disputing with the Doctors. The fine east window, containing the Nativity, was designed by sir James Thornhill, and painted by William Price in 1696, at the expense of £200, which was defrayed by Dr. P. Birch, prebendary of Westminster, and formerly chaplain here. A small window in the north aisle, observes Dallaway, is a "singular curiosity;" it is a representation of St. Peter and an angel, dated 1700, and painted by Isaac Oliver, nephew of the two famous Olivers, when he was eighty-four years old. It was also his benefaction to the college. Several other windows contain alms, crests, &c. and many pieces of the old painted glass have been recovered, and disposed with taste in complete windows or compartments. Some of these were collected and given to alderman Fletcher. The window with the fine portrait of bishop king was erected, says Chalmers, soon after his death † in 1558, and taken down in 1651, to save it from republican fury. At the restoration it was reinstated, with other windows, in the same aisle ‡.

In the belfry are ten bells; the largest, called Great Tom, was removed to the west tower of the college. The steeple, says Willis, has a fine litany-bell, which is rung every evening at nine o'clock, preparatory to knolling Great Tom §, which is the legal notice for all

* During the reign of Cromwell the Latin prayers were discontinued in this chapel; but some members of the society, Drs. J. Fell, J. Dolben, Allestree, and others, afterwards men of eminence in the church, performed the common prayer in the lodgings, and subsequently in the house, of the celebrated Dr. Willis. This practice was continued till the Restoration. But, such is the mutability of things, Dr. Willis's house ultimately became an Independent Meeting! Sir John Lely made it the subject of a painting, in which the above reverend doctors are represented in their canonical habits as performing and joining in the liturgy of the church. A copy of this painting has been presented to the college by sir Wm. Dolben, and is placed among the fine collection of portraits in Christ Church Hall.

† If this be correct, it is impossible that it could be executed by B. Van Linge, who did not come to this country till the reign of James I. above fifty years after the death of the bishop.

‡ "In the lighter style of Gothic, the apertures for windows were so numerous and so large, as to admit too great a portion of light. To abate the glare without entirely excluding the light, the expedient of glazing the windows with painted glass was adopted, which at the same time that it prevented the evil, was in itself also a decoration." Hawkins's Hist. of Goth. Architect.

§ It is the largest bell in Britain, and was cast in 1680 by bishop, then dean Fell. T. Spark has written some Latin verses in the Musæ Anglicanæ, and bishop Corbet some English ones on this bell, which weighs 17,000lbs. is above seven feet in diameter, and five feet nine inches high; its tongue 349lbs. In the tower of the Palazza Vecchio at Florence, there is a bell the same weight as Great Tom of Oxford, and hung 275 feet from the ground. The great bell in St. Peter's Rome, recast in 1785, is 18,667lbs. According to Coxe and Porter the great bell in St. Ivan's church, in Moscow, is 288,000lbs., and that which is broken weighed 432,000lbs.

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students to repair to their respective colleges that their gates may be shut. In the centre of the quadrangle of the college is a fountain, with a statue of Mercury, the gift of Dr. J. Radcliff. "On this spot," say the historians, "formerly stood a cross, dedicated to St. Frideswide, and a pulpit, from which Wickliffe first delivered those doctrines, which, after many interruptions, finally became the religion of the nation."

The see of Oxford and deanery of Christ Church are perhaps unrivalled, in having uniformly possessed men of the most distinguished talents, learning, and virtue. Of the twenty-six bishops and thirty-four deans since the foundation of Wolsey to the present day, the great majority of them has left the world lasting proofs of their industry, learning, and knowledge, as able theologians, poets, philosophers, politicians, philologists, or divines. Bishops Corbet, Fell, Potter, Secker, and Lowth; and deans Cowper, Goodwyn, Aldrich, Atterbury, Conybeare, Markham, &c. are sufficient examples. However strange, and to our country disgraceful, it may appear, yet many of these worthy men's excellent writings have never yet been honoured by correct and uniform editions; and several of their names are even omitted in our biographical dictionaries. The poetical and witty bishop Corbet has been more fortunate in obtaining an able and judicious editor of his poems, with a faithful sketch of his life. The following summary of his character * indicates the excellent talents and amiable disposition of the man. "His person," says Mr. Gilchrist, "if we may rely upon a fine portrait of him in the hall of Christ Church, was dignified, and his frame above the common size; one of his companions (Gomersal) observes, he had 'A face that might heaven to affection draw;' and Aubrey says he had heard that 'he had an admirable grave and venerable aspect.' In no record of his life is there the slightest trace of malevolence or tyranny; 'he was,' says Fuller, 'of a courteous carriage, and no destructive nature to any who offended 'him, counting himself plentifully repaired with a jest upon him." Benevolent, generous, and spirited in his public character; sincere, amiable, and affectionate in private life; correct, eloquent, and ingenious as a poet; he appears to have deserved, and enjoyed through life, the patronage and friendship of the great, and the applause and estimation of the good." He died in 1635.

Dr. Tresham, canon, "baptized Great Tom of Oxford by the name of Mary, for the joy of queen Mary's reign; he was so delighted with the noise of it, that he promised the students if they would come to mass, which was restored by Mary, to get the Lady Bell of Bampton, of which he was vicar, and others, added to it, to make it the sweetest ring of bells in England." Pope John XIII. was the first who consecrated and baptized bells, about 970.

* See "The Poems of Richard Corbet, late Bishop of Oxford and Norwich, with biographical Notes, and a Life of the Author. By O. Gilchrist, F. S. A."; the ingenious author of a humourous defence of Ben Jonson.

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There was another bishop of this see who lived half a century later than Corbet, and whose admirable writings have been universally read, we mean Dr. John Fell, son of the dean, a divine and moralist of the first class. This good and great man was equally a liberal benefactor to his college, which he contributed to complete, and to the public, that he laboured incessantly to enlighten and reform. His "Whole Duty of Man," one of the most popular books of its kind, has occasioned many imitations; his little volumes, entitled "the Gentleman's Calling," and "the Ladies Calling," whether considered with regard to matter or style, should be familiar in every well-regulated family. The number and merit, indeed, of the distinguished characters which have illustrated the annals of Christ Church, whether as bishops, deans, canons, &c. present a gratifying view of human nature. Among them may be found some of the first promoters of the Royal Society, an institution which has been no less propitious to true religion than the extension of human science. The reformation gave birth to Christ Church, and the offspring is worthy its ever memorable parent, the source of true piety, right reason, civilization, profound science, and all that is great and good in social or rational man.

DIMENSIONS OF CHRIST-CHURCH CATHEDRAL.

The length, from east to west, is only 154 feet; the transept, from north to south, 102; the nave is 74 and the choir 80 feet long. The breadth of the nave and side aisles is 54 feet; the height of the ceiling in the nave is 41 and a half, and that of the choir only 37 feet and a half. The height of the spire, which was erected by Wolsey in 1528, is 144 feet.

The nave and transept are raftered and pannelled, like some of our best wrought parochial churches; but the choir and aisles on each side are all vaulted or arched with stone.

DESCRIPTION OF THE PLATES.

Plate 1. A South-west View from the Cloisters, the only point of public access, whence the cathedral can be seen, it being almost surrounded by gardens and private grounds. Part of the chapter-house appears on the right side, with its entrance from the cloister, a finely-ornamented door in the Saxon or old English style.

Plate 2. A North-west View, exhibiting the North Transept, having a pinnacle on its west side, with a niche containing a statue of St. Frideswide. Part of the nave is seen between the trees. The view is taken from the garden of Dr. Dowdeswell, canon of Christ Church.

Plate 3, Represents Divinity Chapel, in which Latin prayers are read. It has four windows, the heads of which are all dissimilar, and diversified in a most fanciful manner. The mulberry tree in front is more than a hundred years standing. The view is taken from the garden before mentioned.

Plate 4, Shews the Eastern Side of the Chapter-house; the beautifully pierced window of a small chapel between it and the south aisle of the choir; the choir, and its terminating towers. This view is taken from a well cultivated garden.

Plate 5, Is a View taken in the cloisters, whence may be seen the principal Entrance to the cathedral under a plain porch, and the East Side of the great Quadrangle of Christ Church.

Plate 6, Is an interior prospect of the South Side of the Nave and Choir, with its excellent groined and pendent Cieling, by some attributed to Wolsey, and by others to King, the first bishop; the view of the latter is partly obstructed by the organ and screen. In the nave stands a finely-carved pulpit, from which are occasionally delivered the university sermons.

Plate 7. This View displays the Entrance to the north-aisle of the Choir, to the dean's chapel, and to the divinity chapel, with the end window of the north transept. The groining of the respective chapels is seen through large circular openings, and also the windows of the Latin chapel. The door of the deans' chapel being open, a part of one of the monuments may be observed; the others are noticed in the Ground Plan.

Plate 8, Is the Tomb of Guymond or Phillip, the first or third prior of St. Frideswide.

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OXFORD.

PRIORS OF ST. FRIDESWIDE.

Guymond	1111	J. de Lewkenshoven	1284	Robert Downham	1441
Robert	1150	Robert de Ewelm	1291	George Norton	1479
Phillip	1180	Alex. de Sutton	1317	Richard Walker	1495
John	1191	Robt. de Torneston	1346	Thomas Ware	1501
Willelm, about	1204	J. de Littlemore	1349	W. Chedyll (resigned)	——
Simon	1225	Nic. de Hungerford	1362	John Burton	1513
Helyas	1228	J. de Wallingford	1373	*After Eleven Years resigned to Wolsey, and in* 1531 *became abbot of Osney.*	
E. Scotus	1235	John Dodeford	1391		
Wm. de Glocester	——	Thomas Bradenell	——		
Robt. de Weston	1248	R. de Oxenford	1401		
J. or R. de Olney	1259	Edmond Andover	1434		

BISHOPS.

Robert King	1542	Robert Skinner (3)	1640	John Potter (8)	1715
Vacant Ten Years.		William Paul	1663	Thomas Secker (9)	1737
H. Curwin	1567	Walter Blandford	1665	John Hume (10)	1758
Vacant Twenty Years.		Nathaniel Crew (4)	1671	Robert Lowth (11)	1766
John Underhill	1589	Henry Compton (5)	1674	John Butler (12)	1777
Vacant Eleven Years.		John Fell	1675	Edward Smallwell	1788
John Bridges	1603	Samuel Parker	1686	John Randolph (13)	1799
John Howson (1)	1619	Timothy Hall	1688	Charles Moss	1807
Richard Corbet (2)	1628	John Hough (6)	1690	WILLIAM JACKSON	1812
John Bancroft	1632	William Talbot (7)	1699		

DEANS.

Of Osney.		Thomas Cooper (17)	1567	John Fell (26)	1660
John Higdon	1524	John Piers (18)	1570	John Massey (27)	1686
Moore	——	Tobias Matthew (19)	1576	Henry Aldrich (28)	1689
John Oliver	——	William James (20)	1584	Fran. Atterbury (29)	1711
John London	1542	Thomas Ravis (21)	1596	Geo. Smalridge (30)	1713
Ric. Cox, and first	1543	John King (22)	1605	Hugh Boulter (31)	1719
Of Christchurch.		William Goodwin	1611	Wm. Bradshaw (32)	1724
		Richard Corbet (23)	1620	John Conybeare (33)	1732
Richard Cox (14)	1546	Brian Duppa (24)	1629	David Gregory (34)	1756
Richard Marshall	1553	Samuel Fell (25)	1638	Wm. Markham (35)	1767
George Carew	1559	Edward Reynolds	1648	Lewis Bagot (36)	1777
Thomas Samson (15)	1561	John Owen	1650	Cyril Jackson (37)	1783
Thos. Godwyn (16)	1565	Edward Reynolds	1659	C. H. HALL	1809
		George Morley	1660		

(1) Translated to Durham.—(2) To Norwich.—(3) From Bristol, he suffered during the rebellion, but was restored, and afterwards translated to Worcester.—(4) To Durham.—(5) To London.—(6) To Litchfield.—(7) To Salisbury.—(8) To Canterbury.—(9) To Ditto.—(10) To Salisbury.—(11) To London.—(12) To Hereford.—(13) To London.—(14) Deprived by queen Mary, and Marshall forced into his place, the latter resigned after the death of his patroness.—(15) Deposed.—(16) Removed to Canterbury.—(17) Consecrated bishop of Lincoln.—(18) Ditto of Rochester.—(19) Removed to Durham.—(20) Ditto, ditto.—(21) Consecrated bishop of Gloucester.—(22) Ditto of London.—(23) See note 2d.—(24) Bishop of Chichester.—(25) Ejected by the rebels, and Reynolds put in his place, who was obliged to yield, by the same authority, to the famous John Owen; the latter was also expelled, and Reynolds restored for a few months, but was again compelled to retire, even before the restoration; his successor, Morley, was installed in February, 1660, consecrated bishop of Worcester in October following, and two years after translated to Winchester; he gave five exhibitions to Pembroke college, Oxford, three for natives of Jersey, and two for those of Guernsey.—(26) Made bishop.—(27) Resigned in 1688.—(28) He was a great architect, gave the plan of the east, west, and north sides of Peckwater-square, Oxford; "his distinguished taste," says Chalmers, "as a classical scholar, and erudition as a man of science, in the various branches which he cultivated, do not want any panegyric; his elements of civil architecture were elegantly published, with a correct translation, in 1790. Dr. A.'s talents were also admirably displayed in the erection of All Saints church and Trinity college chapel."—(29) The famous bishop of Rochester, the jacobite so smartly censured by Dr. Bentley.—(30) Consecrated bishop of Bristol.—(31) Bishop of Bristol, and translated to the primacy of Ireland.—(32) Bishop of Bristol.—(33) Ditto, ditto.—(34) He repaired the hall of Christchurch.—(35) Bishop of Chester, chosen preceptor to His Royal Highness the Prince of Wales, and translated to York, in 1777.—(36) Successively bishop of Bristol, Norwich, and St. Asaph.—(37) Resigned.

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Pl. 1

VIII. View of Oxford Cathedral.

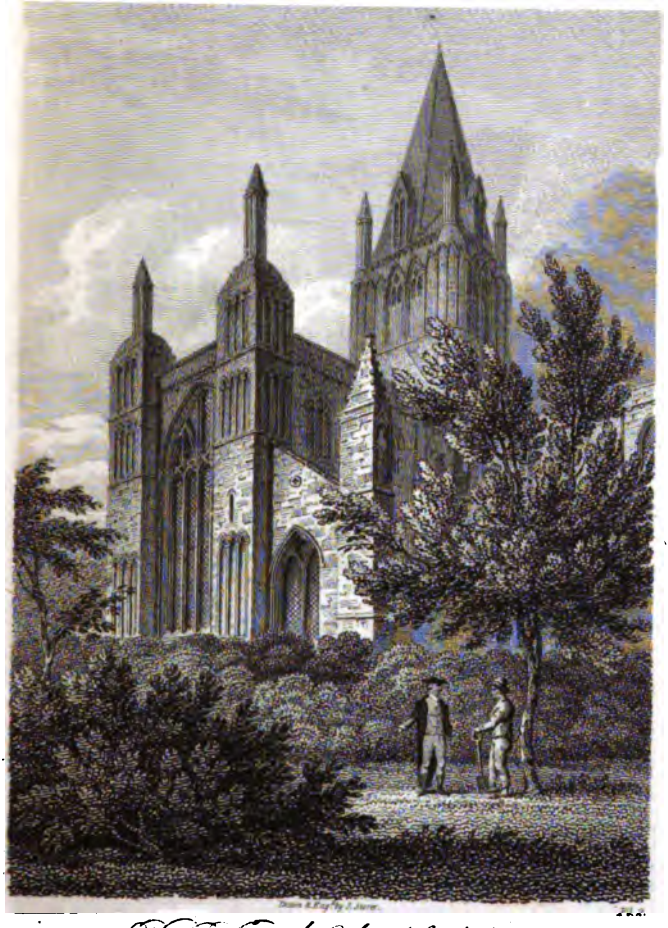
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N.W. View of Oxford Cathedral.

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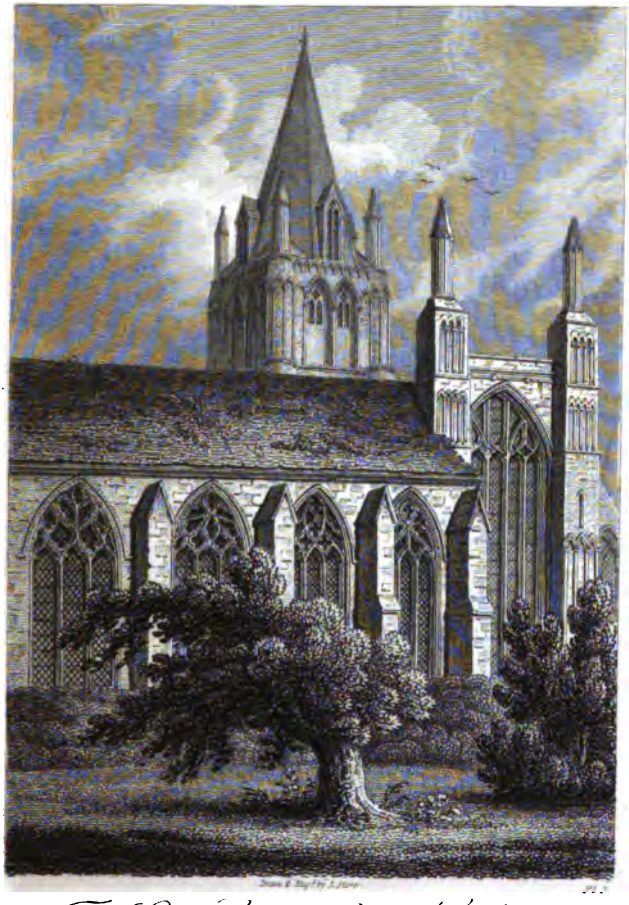
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The Palin Chapel, Oxford Cathedral.

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Pl. 4.

N.E. View of Oxford Cathedral.

To the Revd. C. H. Wall, D.D. Dean of Christ Church Oxford.
This Plate is most Respectfully inscribed.
By his humble Servt. T. Trotter.

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The Cloisters Oxford Cathedral.

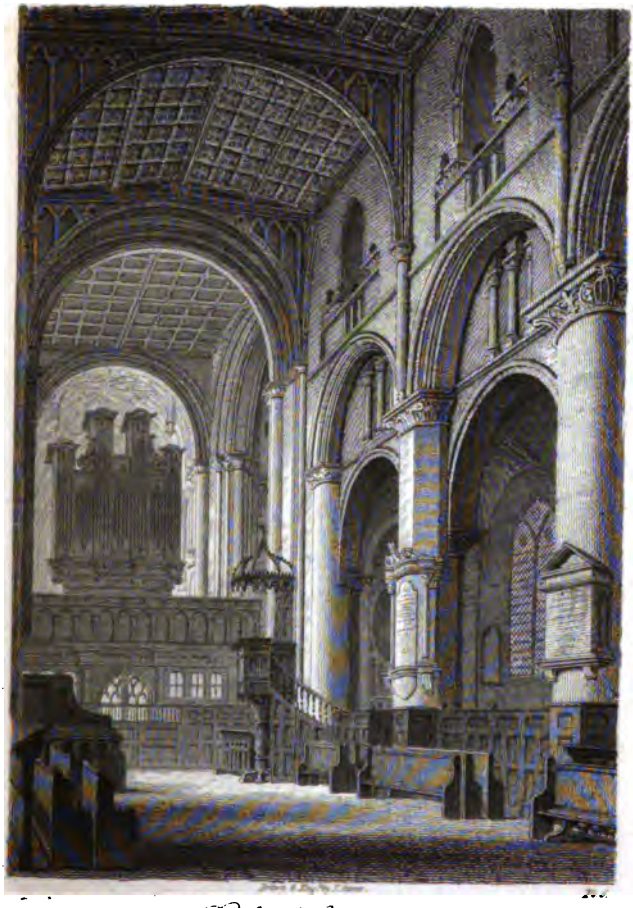
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Oxford Cathedral.

To the Right Revd Wm Jackson DD.
Lord Bishop of Oxford this Plate is
most Respectfully inscribed by his
Lordships most Obligd & humle Servt J Storer

Published June 1st 1817 by Harwood Piper & Son Berners Str

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N. Transept Oxford Cathedral.

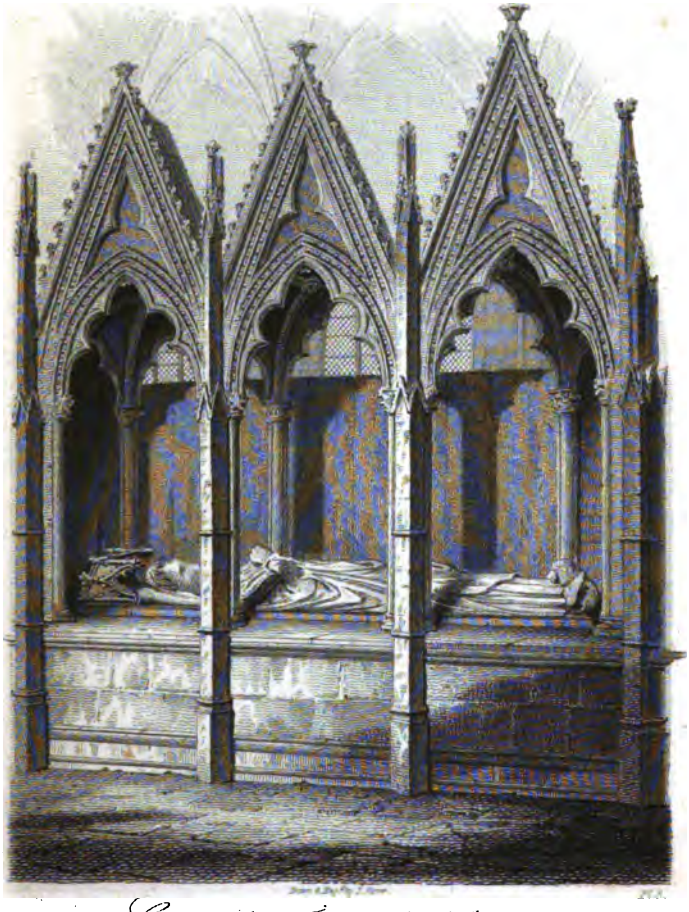
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Gaymond's Tomb, Oxford Cathedral.

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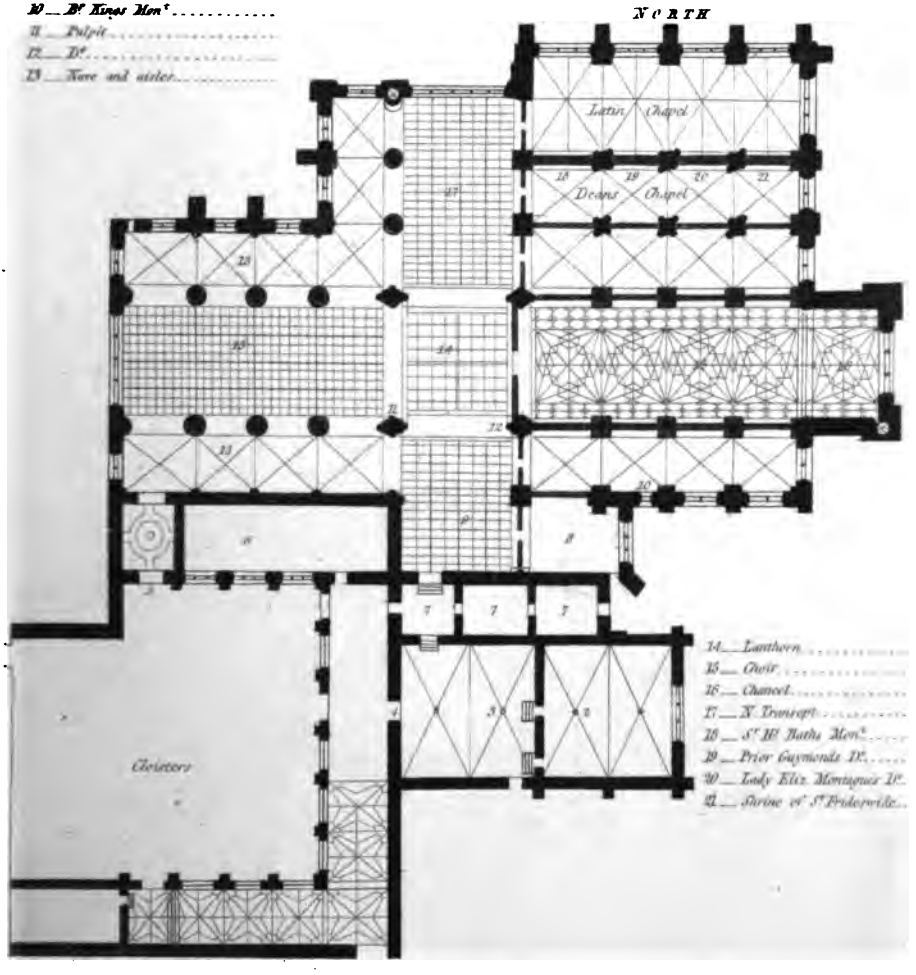
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OXFORD CATHEDRAL,

Showing the groining of the Roof

2 — Chapter house
3 — Anti-room to D.....
4 — Entrance — D.....
5 — Principal entrance to the church.
6 — Record room.....
7 — Sextons Lodgings.....
8 — Vestry
9 — S. Transept.....
10 — B.d Kings Mon.t
11 — Pulpit.....
12 — D.....
13 — Nave and aisles.....

feet 100



Drawn by J. Hardwick.

Published June 1.1824 by Sherwood, Neely & Jones.

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HISTORY AND ANTIQUITIES

OF THE

CATHEDRAL CHURCH AND SEE

OF

St. Paul, London.

THE comparison which must involuntarily take place in the mind of every native of Britain, as he passes beneath the shade of this cathedral, can never fail to expand his soul with the loftiest feelings of national glory. A solitary and magnificent exception to the style of building then common to all our other ecclesiastical edifices, it threw back at once, to a great distance in the scale of importance, all the continental buildings of this character; and though built under a system of theology less favourable to external pomp and splendid display, it is remarkable that in grandeur of dimension, St. Peter's alone can claim the precedence. Like that triumph of Roman architecture, St. Paul's also gives dignity to the distant views of a metropolis; and, upon a nearer examination, excites astonishment by the magnitude of its parts, the beauty of its architecture, and the intricacy of its construction. As we enter its interior, the most powerful emotions are produced by the remembrances, the monuments, and the trophies which its walls enclose.

In tracing the early history of the see to which it belongs, there appears reason to believe, that its superior officer possessed much higher ecclesiastical rank and authority than at present; and that until the mission of St. Austin, A. D. 597, he divided the archiepiscopal honours of the infant church with York and Menevia. When the success which followed the exertions of St. Austin had inflamed that prelate's ambition to a degree which nothing less than the spiritual supremacy of the whole island could satisfy, he selected Canterbury, the place of his first residence in England, as the principal seat of ecclesiastical power; and, contrary to the orders of pope Gregory I. he endowed it with metropolitan rank. London became a suffragan see, and Mellitus, A. D. 604, was consecrated its first bishop by St. Austin. His diocess comprehended the whole of the kingdom of Ethel-

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bert, king of the West Saxons[1]. Christianity had at this time very powerful enemies, and Mellitus was driven from his see of London by a relapse of his superiors to paganism, which continued for a very long time; he afterwards succeeded St. Austin in the see of Canterbury.

After a vacancy of many years, Cedda was appointed the second bishop, and died A. D. 664. His successor Wina, stands recorded as the first simonist mentioned in our histories; he purchased the see from the king of Mercia, after having been expelled from that of Winchester.

The memory of Erkenwald, consecrated A. D. 675, was so esteemed on acount of his zeal, sanctity, and reputed miracles, that he received canonization after death.

The celebrated St. Dunstan is the next remarkable personage in the list of bishops, "a true monk in spirit as well as intrigue." He rested, A. D. 958, for a short time upon the episcopal throne of London, as he passed to his baneful elevation in the see of Canterbury, where he extinguished the little remaining independence, which the English clergy had till then maintained, and bound them in those spiritual fetters which were not loosened until the reformation. He is said to have died of chagrin.

Robertus, bishop of London, A. D. 1044, died abroad, having been expelled the kingdom, with some other bishops, for his political intrigues. His successor, William, a Norman, A. D. 1050, rendered such important services to the city of London, by his influence with William the conqueror, that the citizens, for several centuries afterwards, celebrated an annual commemoration of his services by a solemn procession round his tomb, on which they had recorded an acknowledgment of their gratitude.

The case of Hugh d'Orivalle, the next bishop, A. D. 1075, who was afflicted with leprosy, furnishes evidence of the rude state of medicine at that time, from the singular and unsuccessful operation which he suffered for its cure[2].

Maurice, bishop A. D. 1086, in the absence of the archbishop, had the honour of crowning king Henry I.; soon after he was consecrated, the church, together with the greatest part of the city, was destroyed by fire. The foundation of another was laid by Maurice; but so extensive was its plan, that his means of comple-

1 "Viz. The city of London, the counties of Middlesex, Essex, and part of Hertfordshire, namely, of that part which, in the records of the diocess, is called the deanery of Branghinge, containing thirty parishes, besides hamlets."—Newcourt. Repertorium.

2 "Qui non multo deinde tempore intercedente, in lepram incidit, ideoque ex medicorum consilio exectus est. Nec tamen ab eo malo vel eunuchus, nisi morte potuit liberari."—Godwin. Præsul.

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tion proved insufficient, though bishop of the see for many years. He was succeeded by Richard de Belmeis, A. D. 1108, who entered fully into the intentions of his predecessor, and made extraordinary exertions for the advancement of the new fabric; in this he was countenanced by the king; but the work was so prodigious, that it exhausted his zeal, and he directed his attention and money to religious buildings of less magnitude.

The treasurership of the cathedral appears to have been created during the bishopric of the second Richard de Belmeis, consecrated, A. D. 1152. Gilbert Foliot, bishop of Hereford, who filled the see of London in 1163, is mentioned as "the first English bishop that was ever canonically translated from one see to another."

The damage done by the fire of 1136, is supposed to have been principally repaired by the munificence of Richard Nigel or Fitzneal, bishop A. D. 1189.

Roger Niger, who obtained the see A. D. 1229, distinguished himself by his resistance to the authority of the officers of the king. He consecrated the choir of St. Paul's in 1240, with great solemnity, and gave much towards the building. The payments of the citizens to their parish priests were regulated by him, and he excommunicated the usurers from the city of London.

A still more brilliant example of courage and intrepidity, than that of Niger, occurs in the instance of Fulk Basset, bishop A. D. 1244. He was chosen by the canons in opposition to the wishes of the king, and in 1255 made a noble stand against the exorbitant demands of Rustanus, the legate of the pope, undismayed by the displeasure which the king manifested[3]. The church of St. Faith, at the east end of the choir of St. Paul's, was begun by him.

In 1262 the controversy which had long existed between the archbishop of Canterbury and the chapter of St. Paul's, concerning their respective rights of jurisdiction, was amicably terminated: though subsequent ones of shorter duration occurred.

Richard de Gravesend, bishop A. D. 1280, was employed by the king as ambassador in France, and nominated by him one of the guardians of the kingdom during the royal absence.

The names of Henry de Lucy, earl of Lincoln, and Ralph de

3 "Rustanus, by the king's command, held a council at London in the month of October; where, after he had shewed the pope's commission, he demanded an immense sum of money from the clergy: this bishop rising up, declared, that before he would consent to such a slavery, and intolerable injury, and oppression of the church, he would suffer his head to be chopped off. This his constancy animated the rest, insomuch, that they decreed to have no regard to the authority or censures of Rustanus. The legate complains of him to the king, who reviles him, and threatens him with the pope: to which, when he heard of it, he replied, 'My bishop-'rick, the pope and king, who are mightier than I, may take away, though unjustly; they may 'take away my mitre, but my helmet will remain'."—Newcourt. Repertorium.

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Baldock, bishop A. D. 1304, are honourably mentioned as benefactors to the ecclesiastical buildings of the see.

Gilbert de Segrave, bishop A. D. 1313, laid the first stone of the shrine of St. Erkenwald in 1314. In the same year, following the lamentable superstitions of the times, he placed, with solemn parade, the relics of several saints in the cross intended for the apex of the spire, as a means of preservation against lightning. By his order the dimensions of the fabric were taken with accuracy[4].

The dethronement of Edward II. was openly opposed by Stephen de Gravesend, bishop A. D. 1318, and his zeal had nearly cost him his life. He defended also with energy the rights of his diocess against the archbishop of Canterbury and others.

A synod was held in London in the time of Ralph de Stratford, bishop A. D. 1339, and some strong regulations were made, directed to the better support of the poor, and the restraint of the immorality of the friars, &c. Michael Northbrook, consecrated A. D. 1354, gave a splendid proof of his liberality and good sense, by depositing £1000 in the cathedral, to be lent in sums of £10, £20, and upwards, to industrious persons, upon their giving security for the return of the same.

Simon de Sudbury, bishop of London, A. D. 1361, afterwards translated to Canterbury, was the unfortunate archbishop who was put to death by the rebels in the reign of Richard II. His successor, William de Courtney, A. D. 1375, summoned John Wicliffe to appear before him in St. Paul's; the reformer obeyed; but being attended by some powerful friends, bishop Courtney ventured to do no more than enjoin Wicliffe and his followers to silence. He was made a cardinal.

Richard Clifford, translated from Worcester to this see, A. D. 1407, was a man of high character. He was sent by a synod of London to the council of Constance, and was there created a cardinal. The form of divine service peculiar to St. Paul's, was changed by him for that followed in the church of Sarum. His munificent gift to the poor scholars of Burnel's inn, Oxford, produced the effect of involuntarily changing its name to London College.

4 "In the same year, 1312, also was an exact measure taken of this stately and magnificent church, both in length, breadth, and height; by which the length thereof was found to contain 690 feet (Stow, says 720) the breadth 130 feet; the height of the roof of the west part from the floor, 102 feet; the height of the roof of the new fabric (viz. east from the steeple), from the pavement 80 feet; and the whole body of the church 150 feet; the space of ground on which it stood, extending to three acres and an half, one rood and an half, and six perches; the height of the tower steeple from the level ground 260 feet; the height of the spire of wood covered with lead 274 feet; and yet the whole (saith my author), viz. tower and spire, exceeded not 520 feet. The ball above the head of the spire being so large as it would contain within it ten bushels of corn. The length of the cross above the said pomel or ball, 18 feet; and the traverse of the said cross six feet; all which, being written in a certain tablet with large characters, heretofore hung on the north part of the choir."—Newcourt. Repertorium.

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John Kemp, translated A. D. 1422, was successively prelate of Rochester, Chichester, London, and York; archbishop of Canterbury, and a cardinal.

Another deputy to a council, viz. to that of Basil, was Robert Fitz-hugh, bishop A. D. 1431, after having been ambassador at Rome and Venice. With a view of encouraging learning in England, it was determined by a council held at St. Paul's, during the government of this prelate, that "all the greater ecclesiastical benefices should in future be conferred on none other than those educated at the universities of Oxford and Cambridge."

An instance of long possession, unequalled in the history of the see, occurs in the case of Thomas Kemp, who was made bishop A. D. 1449, and who sat thirty-nine years and forty-eight days.

Cuthbert de Tonstall, consecrated A. D. 1522, appears to have been remarkable for his great learning and diplomatic talent, and was employed in the embassy to the emperor Charles, which had for its object the release of Francis, king of France. In John Stokesly, bishop A. D. 1530, Henry VIII. had a ready instrument, who lent himself to further the king's wishes with regard to his criminal divorces and marriages. He caused the first English, or Tindal's translation of the Bible, to be burnt publicly at Paul's cross.

To him succeeded the infamous Edmund Bonner, A. D. 1540. He was condemned by the commissioners of Edward VI. to be deprived of his bishopric; this took place in 1549, when Nicolas Ridley was placed in the see. The change of religious opinions which followed in the reign of Mary, produced immediately the imprisonment, and ultimately the condemnation and martyrdom of the protestant bishop. He suffered death by fire at Oxford in 1554: the ruthless Bonner remounted the episcopal throne, and contributed his full share to those acts of intolerance and cruelty, which have made the remembrance of the reign of his sovereign hateful to posterity. He was in 1559 displaced, and sometime after committed to the Marshalsea prison, for refusing to take the oaths of allegiance and supremacy. He died there despised in 1569[s].

Edmund Grindall, the chaplain of Ridley was consecrated A. D. 1559. He lost the favour of queen Elizabeth, which he had enjoyed for a long time, by opposing some views of the earl of Leicester.

s "The most remarkable circumstance in his history, is the lenity shewn to him after all this bloody career. There seems no reason to think that he would have even been deprived of his bishopric, had he consented to take the oaths of allegiance and supremacy, a circumstance which is surely very extraordinary. His compliance, had he taken that step, could have been only hypocritical, and what an object it would have been to have seen the duties and power of a protestant prelate intrusted to such a monster, and in that diocese, where so many families preserved the bitter remembrance of his cruelty!"—Chalmers. Biog. Dict.

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The accession of Elizabeth, induced a great number of the friends of the reformed religion, to return from the exile they had been forced into by the persecution of Mary, and her instruments. Among them was John Elmer, who had been the tutor of lady Jane Grey. He was appointed by Elizabeth one of the disputers on the protestant side, in the controversy with seven catholic bishops respecting matters of religion, and became bishop of London in 1576. Though he "had suffered persecution," it is said, he had not "learnt mercy."

His successor, Richard Fletcher, bishop A. D. 1594, had, previous to his elevation, made himself remarkable for the ill-timed and officious zeal he discovered during the last moments of Mary queen of Scots, which he disturbed by his unfeeling earnestness that she should renounce her religion. He was father of the celebrated dramatist, and was suspended by the anger of Elizabeth for having married a second wife.

John King received the bishopric in 1611, from James I. who gave him a title he is said to have merited, viz. "The King of Preachers."

For five years and a few months the see was filled by the ambitious and tyrannical William Laud. He was translated from St. David's, A. D. 1628. During this period he was chosen chancellor of Oxford, and ascended the archiepiscopal throne of Canterbury in 1633. He was beheaded in 1644!

William Juxon, who succeeded him, A. D. 1633, was "esteemed a man of primitive sanctity, of great wisdom, piety, learning, patience, charity, and all apostolical virtues[6]." He was deprived by the parliament, but intrepidly attended king Charles I. upon the scaffold. After the restoration he was promoted to the see of Canterbury. His bequests to St. John's College, Oxford, were very large.

Gilbert Sheldon, bishop of London, A. D. 1660, was, soon after his translation to Canterbury, elected chancellor of Oxford, and then built at his own expense the theatre of the university, remarkable not only for its own merits, but also as "being the first public performance" of the architect who afterwards produced St. Paul's. Bishop Sheldon appears to have expended a prodigious sum in works of a public-spirited and charitable nature[7].

The part which Humphrey Henchman had in managing the escape of Charles II. after the battle of Worcester, was rewarded by

6 Newcourt. Repertorium.

7 "Mr. Henry Wharton has enumerated the following sums he bestowed on other public purposes. To lord Petre, for the purchase of London House, the residence of the bishops of London, 5900*l.* He abated in his fines for the augmentation of vicarages, 1680*l.*; he gave towards the repair of St. Paul's before the fire, 2169*l.* 17*s.* 10*d.*; and the repairs of his houses at Fulham, Lambeth, and Croydon, 4500*l.*; to All Souls' chapel, Trinity college chapel, Christchurch, Oxford, and Lichfield Cathedral, 450*l.* When first made bishop, the leases being all expired, he abated in his fines 17,733*l.* including probably the article of 1680*l.* above mentioned."—Chalmers. Biog. Dict.

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the king after his restoration, with high ecclesiastical promotion. He died bishop of London in 1675.

The long and useful life and labours of his successor, Henry Compton, A. D. 1675, produced the most important results to the nation. The princesses Mary and Anne (both successively queens of England), were educated, confirmed, and married by him, and he also crowned the former, together with her husband, William III. Who can estimate the prodigious effects of the principles of the protestant religion (which he imparted to their minds), upon the state of society in this country! Being a zealous anti-catholic, he was suspended by James II. particularly for not executing the king's will upon Dr. Sharpe, who had defended the church of England against popery. In his retirement he cultivated botany in a manner that produced praise from the greatest naturalists of the age. He warmly interested himself to bring about the revolution; and after its success, filled several high offices, and was one of the commissioners for the reform of the liturgy. His intentions were to proceed so far in the alterations as to conciliate the dissenters; but in this he was defeated, and it only furnished one proof among a multitude, of his moderate and tolerant spirit. His munificence to the necessitous of all ages and classes was unlimited, particularly to the indigent clergy[8]. The present cathedral was begun and finished during the time he held the see.

John Robinson, the next prelate, A. D. 1714, was distinguished for diplomatic and political sagacity. Before his succession to the see, he had been ambassador in Sweden, lord privy seal, and one of her majesty's plenipotentiaries at Utrecht. His liberality of temper was evinced by noble benefactions to his native town, and to the university in which he received education[9].

The successful study of the northern languages and of English antiquities, occupied the first part of the life of Edmund Gibson, bishop A. D. 1723. He was indefatigable in his attention to the interests of the church, and was the means of the endowment of Whitehall chapel.

8 "He very much promoted the 'Act for making effectual her Majesty's Intention for the 'Augmentation of the Maintenance of the Poor Clergy, by enabling her Majesty to grant the 'Revenues of the First Fruits and Tenths'."

"His body was interred the 15th of the same month (July 1713), in the church-yard of Fulham, according to his particular direction; for he used to say, 'the church is for the living, 'and the church-yard for the dead'."

"Over his grave was erected a handsome tomb, surrounded with iron rails, having only this short inscription: 'H. Lond. EI MH EN ΤΩ ΣΤΑΥΡΩ. MDCCXIII.' That is, 'Henry. 'London. Save in the Cross, 1713.'"—Chalmers. Biog. Dict.

9 "Every place, indeed, with which he was connected, felt the benefit of his public spirit; the place of his birth, in the building and endowment of a chapel and a school; Oriel college, in the addition of buildings towards the east side of the garden, and the foundation of some ample exhibitions; the ecclesiastical houses, in which he resided, were generally repaired by him at great expense; and to the poor in general he was very generous."—Chalmers. Biog. Dict.

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He openly condemned the fashionable amusements of the time, which he considered improper; and "neither the enmity of statesmen nor the frowns of princes could divert his attention from his duties." His zeal, which carried him to the length of opposing the repeal of the corporation and test acts, was scarcely less remarkable than his beneficence[10].

The eloquent Thomas Sherlock was translated to the see A. D. 1748. He had already justified the discrimination of those who placed him, at the extraordinary age of twenty-six, in one of the highest dignities of the church—the mastership of the temple. The part which he took in the controversy on the test acts, was unfavourable to their repeal, but in after life he is said to have altered his opinions. His knowledge of the constitutional history of his university gave him unequalled importance there, and from his deep intimacy with the civil, canon, and common law, he was always heard with great deference in the house of peers. He declined the offer of the see of Canterbury on account of bad health; but disputed the right of option with the prelate of that see, upon the translation of a bishop[11]. His public charities were very extensive.

The prejudices and groundless apprehensions of Dr. Terrick, bishop A. D. 1764, and the then archbishop of Canterbury, will be regarded with indignation and regret in an age of liberal feeling and comprehensive policy. Upon their opposition, the works of sir Joshua Reynolds and others, offered gratuitously as decorations to the cathedral, were refused admission, though the proposition had been approved by the king.

It is delightful, as a relief, to dwell in contemplation upon a character so distinguished for liberality of sentiment, gentle and amiable manners, and various and elegant learning as that of Robert Lowth, bishop A. D. 1777. Hebrew poetry received the most important illustrations from his genius, and his masterly defeat of the coarse attack of Warburton, proves his talent as a consummate controversialist. The present king has the high merit of having offered so estimable a person archiepiscopal distinction, but which was declined. He felt the loss of his children severely in his old age, and soon followed the last of them, universally lamented.

The memory of the venerable Beilby Porteus, bishop A. D. 1787,

10 "A striking instance of his benevolence of disposition is recorded by Whiston. Dr. Crow had left him 2500l. which our prelate freely gave to Dr. Crow's relations, who were in indigent circumstances."—Chalmers. Biog. Dict.

11 "Dr. Sherlock printed fifty copies of his thoughts on the subject, in 1757. For private distribution, in a folio pamphlet, entitled 'The Option; or an Inquiry into the Grounds of the 'Claim made by the Archbishop, on all consecrated or translated Bishops, of the Disposal of any 'Preferment belonging to their respective Sees, that he shall make choice of'."—Chalmers. Biog. Dict.

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is still fresh with all of us, and will be cherished by the lovers of religion, morality, and literature of "all time." The supposed necessity of a judicious reform in the liturgy and articles of the church of England, induced him, together with other distinguished churchmen, to lay their sentiments before the archbishop of Canterbury. The proposition was discussed by the bench of bishops, and negatived. Bishop Porteus presided with great dignity and ability during the dangerous period of the French revolution, and although tolerant in his general conduct, he opposed catholic emancipation. The English and Foreign Bible Society found in him a zealous supporter and advocate, as did several other institutions, which had for their object the moral improvement of man. Among his other works may be distinguished, the establishment of a permanent fund for the benefit of the poorer clergy of his diocess, and the building and endowment of a college at Sundridge, his favourite residence. He also provided for three gold medals, to be annually contended for by the students of Christ's college, Cambridge. It has been emphatically said, that "He made the garment of holiness honourable."

The see is at present filled by Dr. Wm. Howley, consecrated 1813.

The bishop of London has precedence before all the bishops of England, after the two archbishops; and is dean of the metropolitan see of Canterbury, by virtue of which office, he not only presides over the other bishops at synods, in case the metropolitan be absent, but he receives his mandates for assembling of synods, and for other business of the church, which he communicates to the other suffragan bishops[12].

The diocess of London contains the counties of Middlesex and Essex, part of Hertfordshire, and a minute portion of Buckinghamshire. It is exempted generally from the visitation of the archbishop of Canterbury, but there are thirteen parishes in the city which are the peculiars of that prelate, and therefore not amenable to the jurisdiction of this see. The city and liberties of Westminster and the parish of St. Martin's-le-Grand are also exceptions, they being governed in all ecclesiastical affairs by the dean and chapter of Westminster only[13].

12 "In some ancient statutes he is styled Primus Baro Regni. The ecclesiastical barons taking precedence of the temporal ones."—Brayley. Beauties of England.

13 "The author of the Monumenta Westmonasteriensis, speaking of the high privileges and honours annexed formerly to the abbots, and now to the dean and chapter of this collegiate church, tells us (inter alia) that they are vested with all manner of jurisdiction, both ecclesiastical and civil, not only within the city and liberty of Westminster, but within the precinct of St. Martin's-le-Grand, in London. As to their civil jurisdiction within these places I have nothing to say; but as to their ecclesiastical jurisdiction, within the liberty of Westminster, in which are the parishes of St. Clement Danes, St. Martin in the Fields, and those three parishes of St. Paul, Covent Garden, St. Ann, and St. James, Westminster (which have of late years been taken out of St. Martin's), I must crave leave to inform him, that the dean and chapter of Westminster have no manner of ecclesiastical jurisdiction within the aforesaid

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The diocess experienced a very considerable diminution in the 32d of Henry VIII. 1540, who having created the bishopric of Westminster, endowed it with the county of Middlesex (the parish of Fulham only excepted), and it was so held until Edward VI. in the year 1550, dissolved the new bishopric, and restored Middlesex to the see of London. The diocess is divided into the five archdeaconries of London, Middlesex, Essex, Colchester, and St. Alban's; and is estimated to contain 622 parishes, of which number 189 are impropriate.

The annual value for the first fruits stands in the king's books at £1000. The present annual income of the bishop has been estimated at £9000. The clergy's tenths amount to £821 : 15 : 1 ½. "The bishop retains his own tenths, and has the tenths of the dean, the chapter, the prebendaries, and canonries, and St. Alphage rectory[15]."

In the government of this see the bishop is assisted by a dean, a precentor, a chancellor, a treasurer, five archdeacons, thirty canons or prebendaries, twelve minor or petty canons, six vicars-choral, a sub-dean, and other officers. The thirty canons are in the collation of the bishop, and, from among them, three officers are appointed by his majesty, who are called residentiaries, and these three with the dean constitute the chapter[16] by which the affairs of the church are managed. The twelve petty canons were constituted a body corporate with a common seal, by Richard II. A. D. 1399, in honour of his queen.

The architectural history of this see, previous to the time of its first bishop Mellitus, is entirely unknown. Ethelbert, king of Kent, in a few years after the consecration of that prelate, about A. D. 610, is said to have founded and endowed the church of St. Paul.

After his death, the establishment received from several sovereigns and prelates, considerable grants and privileges, down to the time of William Rufus. The cathedral had been considerably injured by fire, A. D. 961; but in 1086, a conflagration, which extended to nearly the whole city, laid the church in almost total ruin.

Maurice, who had been recently consecrated, immediately commenced the rebuilding, upon a scale of magnificence unknown to modern times, and far beyond his own means of completion[17]. His successor, Richard de Belmeis, though assisted by the king, and de-

parishes, nor had the abbots and monks, their predecessors, ever any; but as to all matters of ecclesiastical cognizance, they are wholly subject to the bishop of London."—Newcourt. Repertorium.

14 Beatson. Political Index.

15 Bacon. Liber Regis.

16 Ibid.

17 "A work that men of that time judged wold never have bin finished, it was to them so wonderfull for length and breadth." Stow. Survey of London.

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voting "all his episcopal revenues" to the work, became at length weary of the laborious undertaking, and at the latter part of his life neglected it entirely. Little progress was made during the presidency of his two successors, and another fire in 1135 destroyed part of what had been erected. The second bishop de Belmeis, and Richard Nigel, bishop in 1189, appear to have felt much of the public spirit of the founder, and contributed greatly to the repair and progress of the ecclesiastical buildings; but still the cathedral was far from completion, for it was not until A. D. 1222, that we find the central tower was built. Bishop Niger, immediately upon his elevation to the see, undertook the rebuilding of the choir; and in 1240, he consecrated the new part with great solemnity, in the presence of king Henry III. The cross aisles and lady chapel were begun by bishop Basset in 1266. The latter was finished by the munificence of bishop Baldock, about 1312. The restoration of the spire and cross in 1315, may be considered as the period of entire completion. A table of the prodigious dimensions of the cathedral was made about this time, and the recollection that the edifice had been 225 years in building, during the presidency of eighteen bishops, will prepare us to regard with admiration both the grandeur of the original design of bishop Maurice, and the laudable perseverance of many of his successors. The funds for this work principally proceeded from collections, and the grants of indulgences throughout England and Ireland.

In 1444-5, the spire was struck by lightning, and the repairs of it continued until 1462. The spire and cross of the cathedral in June, 1561, were rapidly destroyed by fire, occasioned by the negligence of a plumber [18]. The bounty of Elizabeth, and the great zeal and liberality of the citizens and clergy, were eminently displayed on this event. The roofs of the whole church, though framed in Yorkshire and brought by sea, were raised and covered with lead before the end of the same year, except those of the north and south ends of the church, which were completed in 1564. The spire was never rebuilt, though sufficient monies are stated to have been collected for the purpose.

From this period the cathedral appears to have been greatly neglected, and became in consequence extremely ruinous. The sum required for its repair was far beyond the means of the bishop and the

18 "This fire burst forth, as it seemed to the beholders, two or three yards beneath the foote of the crosse, and from thence, brent down the speere (spire) to the stone work and bels, so terribly, that within the space of four houres, the same steeple, with the roofes of the church, so much as was timber, or otherwise combustible, were consumed; which was a lamentable sight, and pittiful remembrance to the beholder thereof."—Stow. Ch. by Howe.

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dean and chapter, until, at length, the indifference of king James I. was roused by the exertions of a gentleman named Henry Farley; but, after some very splendid and promising proceedings, nothing essentially of service was done during the reign of that prince.

The energies which William Laud displayed in every part of his career were directed, upon his elevation, as bishop of London, to the restoration of this cathedral. King Charles assisted the general subscription, which soon amounted to £101,330: 4: 8, and no less an architect than Inigo Jones was employed to direct the works. "His repairs were begun in 1633, and being diligently prosecuted, in the course of nine years, a magnificent portico was erected at the west end; the whole exterior of the body of the church was new cased with stone, and the roofing and lead covering were completed. The vaulting, which stood greatly in need of reparation, was well centered and upheld with some hundreds of tall masts [19]."

The civil war, not only arrested these important works, but the rapine and fanaticism which attended it, overturned all that had been done, first stripping the church of every thing that was valuable, even to the scaffolding, and then converting it to uses the most degrading and abominable.

On the re-establishment of episcopacy, another subscription was begun, to enable the dean and chapter to restore the cathedral to its original purpose; Dr. Wren (afterwards sir Christopher), was employed to report upon the state of the fabric, when his proposed alterations were not approved, and the repairs were recommenced in 1663, under sir John Denham, the surveyor-general. In 1666, the great fire of London involved this ill-fated building, in almost universal destruction. An attempt was made to repair the injuries done by this fire, and a considerable sum of money expended on the experiment; but after some years, the public opinion agreed with that which Dr. Wren had pronounced at first upon the insecurity, &c. of the remains, and it was resolved to build a new cathedral, of a magnitude and character becoming the metropolis of a great nation.

The destruction of the ancient cathedral was a national loss. The grandeur of its dimensions, and the magnificence of its decorations, were unequalled by any other in the kingdom. The plan was a cross, and the style of the architecture of the interior was gothic, of different periods, the nave being Norman, and the choir and lady chapel, with its beautiful rose window, of the more complicated architecture of the time of Henry III. The exterior was of a still more discordant character, principally owing to the additions and alterations

19 Brayley. Beauties of England for London.

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made by Inigo Jones in the Roman style. For the long and splendid catalogue of altars, shrines, tombs, chantries, chapels, monuments, and ecclesiastical utensils, ornaments, and vestments, we must refer our readers to Dugdale, who has given a most interesting account of these gorgeous displays of mistaken piety. It has been calculated, that two hundred priests were necessary to discharge the numerous duties. Sir W. Dugdale has also preserved a long list of remarkable persons who were buried within the cathedral [90].

A church dedicated to St. Faith, had been erected near the east end of the cathedral, and when the latter was enlarged, its superstructure was taken down, and the vaults only appropriated to, and used as the parish church for upwards of three centuries. After the great fire, the parish was united to that of St. Augustine, though the parishioners still have the right of burying in a part of the crypt of St. Paul's.

The bishop's palace appears to have been of high antiquity, and the scene of many royal visits and festivities. It was destroyed by the fire of 1666, and never rebuilt.

Paul's cross, from the numerous and important assemblies and events with which it was connected for a long series of years, was one of the most interesting appendages of the old cathedral. Its origin was unknown. Its destruction took place in 1643, by order of the parliament.

In 1669, Dr. Wren prepared the first set of designs for the intended cathedral; but when the parliament provided that part of a duty upon sea-coal should be applied to defray the charges of the building, he extended his views, and produced a model which now remains, and which, it is said, he valued more highly than any of his other designs. The beauties of this model not being properly appreciated by the clergy and others, to whom the Roman style in church architecture was entirely new, his invention and taste were severely tried, in reconciling "the gothic to a better manner of architecture." The designs were, at length, finally approved by the king in December 1672, and, with the exception of some inconsiderable alterations, chiefly in the ornamental parts, the present edifice was constructed agreeably to them.

The demolition of the old works, the removal of the ruins, and the preparations of the trenches, were works of great difficulty and danger. When they were accomplished, the king signed an order in May

90 Among the rest were Erkenwald, William the Norman, bishop of London; Roger Niger, bishop of London; John of Gaunt, duke of Lancaster; Hamond de Chigwell, six times mayor, ob. 1328. Sir Francis Walsingham, ob. 1590. Sir Phillip Sydney, ob. 1586. John Colet, dean of St. Paul's, ob. 1519. Sir Nicholas Bacon, lord keeper, ob. 1579, and his two wives. Sir Christopher Hatton, lord chancellor, ob. 1591. John Donne, dean of St. Paul's, ob. 1631. William Lily, the grammarian, ob. 1522. Sir William Dethick, bart. garter king at arms, ob. 1612; and sir Anthony Van Dyke, the celebrated painter, ob. 1641.

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1675, for the works to commence at the east end; and in the month of June in the same year, the first stone was laid by Thomas Strong, the master mason. The exertions of the architect, the commissioners, the clergy, and the government, during the period occupied in the building, deserve the highest praise. It is impossible to believe that a work so great in its dimensions, so scientific in its construction, so infinite in its details, and so enormous in its expense, could proceed without interruptions, delays, and difficulties of the most serious nature; but these were overcome, and a master-piece of architecture, colossal in its magnitude, was produced, in a period of time unparalleled, for its shortness, in the history of the art. The highest stone of the building was laid by Mr. Wren, the architect's son, in 1710, and the last commission for "finishing and adorning" the church was issued by George I. in 1715.

The plan of the Cathedral is extremely simple, and is that of a latin cross with an additional arm or transept at the west end, to give breadth to the principal front. Over the intersection of the nave and choir is placed the dome, and each angle of the western front is surmounted by a tower.

The most striking feature in the character of this edifice, and which is not possessed by any other structure of equal magnitude perhaps in the world, is, that it is a whole; the creation of one mind, designing, constructing, and decorating all, from the first idea, to the last and most minute ornament.

The narrow limit of the area which surrounds this building, has been repeatedly and justly complained of, but it has its advantages; it brings into immediate contrast the dimensions of the cathedral and those of the neighbouring buildings, and produces an effect in favour of the former which any enlargement of this area would weaken. Who, as he approaches up Ludgate Hill, under favouring circumstances of light, but must be arrested by the extraordinary and sublime combination of architectural effect which there presents itself! The breadth, and deep masses of shadow in the western part;—the lightness, the elegance, the intricacy of the towers;—the stillness, the solemnity, and the majesty of the distant dome!—Let us enter. As we pass along the nave, how does our curiosity and admiration increase at every step, as under the last arch, we perceive the increasing elevation of the internal dome, until, arrived beneath the centre, the eye penetrates upwards into the highest vault, and we thrill with unmixed wonder and astonishment! Beauties of less striking character are profusely scattered about this magnificent temple, but which our limits will not permit us the gratification of dwelling upon. To the high honour of the architect, the number of defects, which the ingenuity of after critics has discovered, is small,

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and several of them were produced by circumstances over which he had no control.

The paucity of decoration has been considered one of these; but since the year 1795, when the fine arts triumphed, and bigotry vanished beneath the presidency of an enlightened prelate, this defect has become gradually less apparent. In that year the statue of Dr. Johnson was erected by Bacon, and followed by that of John Howard, a work of the same artist. In addition to these, the cathedral now contains the following monuments:

Houghton, Major-general,	by *Chantrey.*
Reynolds, Sir J.	*Flaxman.*
Jones, Sir W.	*Bacon.*
Brock, General	*Westmacott.*
Abercrombie, General	*Ditto.*
Moore, General	*Bacon, Jun.*
Collingwood, Admiral	*Westmacott.*
Howe, Admiral	*Flaxman.*
Miller, Captain	*Ditto.*
Faulknor, Captain	*Rossi.*
Hardinge, Captain	*Manning.*
Burgess, Captain	*Banks.*
Cornwallis, Marquis	*Rossi.*
Mackenzie, Major-general Langworth, Brigadier-general	*C. & S. Manning.*
Dundas, Major-general	*Bacon, Jun.*
Craufurd, Major-general Mackinnon, Major-general	*Ditto.*
Westcott, Captain	*Banks.*
Mosse, Captain Riou, Captain	*Rossi.*
Marchant, Major-general	*Smith.*
Duff, Captain	*Bacon, Jun.*
Cooke, Captain	*Westmacott.*
Rodney, Admiral	*Rossi.*

That among these monuments there are some highly honourable to British art, cannot be denied; but, in the majority it must be confessed, there is a great want of imagination, pure principle, and dignified feeling[91].

91 In the immense vaults beneath the cathedral, besides the sarcophagus to lord Nelson, delineated in pl. 7, there is remaining, among others, the monument of Dr. Donne, in which the sculptor has represented him lying in his shroud, but with no expression of death or of disease in his features. The merit of this work, and the celebrity of the person represented, give it a claim to a very superior situation, and such an act of justice would reflect much honour upon those who should perform it.—In these vaults are buried Sir C. Wren, architect; bishop Newton; the earl of Rosslyn; sir J. Reynolds; John Opie; James Barry; Robert Mylne, the architect of Blackfriars Bridge; and some others.

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One observation strikes us forcibly as we pass from one memorial to another; it is, that of the twenty-seven monuments now erected, twenty-two are tributes to warriors. This disproportion is painful to reflect upon; for although a brave man has a high claim to the remembrance of his country, he has not an equal one with him whose exertions for the amelioration and moral improvement of his species, tend to banish war with all her horrible attendants from the earth. It is from feeling this, that for the character of the country, for the honour of the arts of peace, and for the influence it may have on the highest interests of mankind, we rejoice that the principal positions in the cathedral, viz. the four great arches beneath the dome, are occupied by the statues of an artist, a legislator, a philanthropist, and a christian philosopher. Too much praise cannot be given to those who have so wisely discriminated, and who have given the precedence to characters, the lustre of whose fame will steadily burn when the hero shall be useless, if not forgotten.

DIMENSIONS OF THE CATHEDRAL.

LENGTH from east to west 500 feet; of the body or nave 200 feet; of the dome (diameter) 105 feet; of the choir 165 feet; of the west portico 25 feet; of the cross aisles from north to south 248 feet.—BREADTH of the body and side aisles 107 feet; of the middle aisle of the choir 42 feet; of the west front 180 feet.—HEIGHT of the vaulting or roof 88 feet; of the towers, west front, 221 feet; from the pavement to the floor of the first interior gallery in the dome 100 feet; thence to the floor of the second gallery 118 feet; thence to the third gallery on the top of the cone 50 feet; thence to the top of the cross 88 feet; of the whole 356 feet.

DESCRIPTION OF THE PLATES.

Plate 1. A View of the Southern Front of the Cathedral of St. Paul; shewing the Projection beneath the South-Western Tower, which contains the clock, and part of the Southern Aisle of the Nave; the Dome, and its Colonnade; and the Southern Transept with its semicircular Portico. In the distance is the Church of the united parishes of St. Augustin and St. Faith, built by Sir Christopher Wren.

Plate 2. The Interior of the Southern Transept with part of its Western Aisle. The Pier near the middle of the view is one of the eight which support the dome; at its foot is the national Monument of Captain Burgess, and in the pannel over, that of Captain Hardinge. Beneath the window of the western aisle is seen part of the Monument to the memory of Sir John Moore.

Plate 3. View from the end of Cheapside, looking south-west; shewing the Northern aisle of the Choir; the Dome, its Lantern, and Colonnade; the North Transept; and one of the Towers of the western front.

Plate 4. A distant View of the Western and Southern Fronts of the Cathedral, taken from the River Thames. In this view are seen, the whole length (nearly) of the building; the majestic character and position of its dome; and the relative magnitude of the whole.

Plate 5. The South Eastern End of the Cathedral. On the left hand is part of the Southern Aisle of the choir, and beyond is its circular Termination, which contains the altar. On the other side of the street is St. Paul's School, founded by Dean Colet.

Plate 6. View of the interior, shewing the Eastern End of the Nave; part of the Dome; the Choir; and its Southern Aisle. Near the end of the latter stands the monument of the philanthropist Howard, and on the left hand of the organ screen, is that of Marquis Cornwallis. Just above the great arches of the dome is seen the Gallery, called the whispering gallery.

Plate 7. View of that part of the Crypt which is immediately beneath the centre of the dome, the burial-place of Nelson! his remains are deposited in the lower basement of the sarcophagus. Those of his brave successor, Lord Collingwood, are contained in the Tomb on the right hand.

Plate 8. The Western Front, and grand Entrance to the Cathedral. The subject of the sculpture in the tympanum of the pediment, is the miraculous Conversion of St. Paul. The statue below, in the area, is that of Queen Anne.

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Orivalle, Hugh d', afflicted with leprosy, *b*; singular and unsuccessful operation which he suffered for its cure, ib.

Paul's cross, its origin unknown, *a*; destroyed by order of Parliament, ib.—Parish priests, payments of the citizens to, regulated by bishop Niger, *c*.—Palace, bishop's, destroyed by fire, *n*.—Porteus, Beilby, proposes a reform in the liturgy and articles of the church of England, *i*; provides three gold medals to be annually contended for, by the students of Christ's College, Cambridge, ib.—Privileges, high, enjoyed by the dean and chapter of Westminster, *i* N.—Plates, description of, *q*.

Reynolds, sir Joshua, his works offered gratuitously as decorations to the cathedral, *k*; refused admission through the prejudices and groundless apprehensions of bishop Terrick, ib.—Robertus, bishop, expelled the kingdom, *b*; dies abroad, ib.—Rustanus, the papal legate holds a council in London, *c* N.; his authority disregarded by the clergy, ib.—Roofs of the church, framed in Yorkshire and brought by sea, *l*.

Seagrave, Gilbert de, lays the first stone of the shrine of St. Erkenwald, *d*; orders the dimensions of the cathedral to be taken with accuracy, ib.—St. Faith, church dedicated to, erected near the east end of the cathedral, *n*; its superstructure taken down, and the vaults used as a parish church, *n*.—Strong, Thomas, the first stone laid by, *o*.—Stokesly, bishop, a ready instrument of Henry VIII. *e*; causes the first English translation of the Bible to be publicly burnt at Paul's Cross, ib.—Sudbury, Simon de, put to death by the rebels, *d*.—Spire and cross of the cathedral destroyed by fire, *l*.—Synod held in London, *d*; which makes regulations for the better support of the poor, and the restraint of the immorality of the friars, ib.

Test acts, their repeal opposed by bishop Sherlock, *k*.—Tonstall, Cuthbert de, remarkable for his learning and diplomatic talent, *e*; employed in the embassy to the emperor Charles, ib.—Treasurership created by Richard de Belmeis, *c*.

Usurers excommunicated by bishop Niger, *c*.—University of Oxford, its theatre erected by Gilbert Sheldon, *f*.

Wine, bishop, the first Simonist mentioned in our histories, *b*.—William, bishop, his services to the city of London, *b*; annually celebrated for several centuries by a solemn procession round his tomb, ib.—Wickliffe, John, summoned to appear before William de Courtney in St. Paul's, *d*.—Wren, Dr. (afterwards sir Christopher) employed to report on the state of the ancient fabric, *m*; prepares the first set of designs for the intended cathedral, *n*; extends his views, in consequence of parliament having provided that part of a duty on sea-coal should be applied to defray the charges of the building, *ib*.

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LONDON.

BISHOPS.

Mellitus 604
See Vacant Thirty-eight Years.
Cedda 654
See Vacant Two Years.
Wina 666
Erkenwald 675
Walder 685
Ingwald 704
Ecgwlf 745
Wighed 754
Eadbright 761
Eadgar 768
Kenewalchus 773
Eadbaldus 784
Heathobright 795
Osmund 802
Æthelnoth 816
Ceolbryht 829
Deorwlf
Swithulf 851
Heahstanus 860
Wulfsius 900
Ethelwardus
Healhstanus 926
Theodredus
Wulfstanus
Brithelmus 941
St. Dunstan 958
Ealhstanus 961
Wulfstanus 996
Ælfhunus 1012
Ælfwius
Ælfwordus 1034
Robertus 1044
William 1051
Hugo de Orivalle 1075
Maurice 1086
Richard de Beaumes 1108
Gilbertus Universalis 1128
See Vacant Two Years.
Robertus de Sigillo 1141
Richard de Belmeis 1152
Gilbert Foliot 1163
See Vacant Two Years.
Richard Nigel 1189
W. de S. Maria 1189
E. de Fauconberge 1221
Roger Niger 1229
Fulk Basset 1241
Henry de Wengham 1259
Henry de Sandwich 1262
John de Chishul 1273
Richard de Gravesend 1280
R. de Baldock 1304
Gilbert de Segrave 1313
Richard de Newport 1317
S. de Gravesend 1318
R. de Bentworth 1338
Ralph de Stratford 1339
Michael Northbrook 1354
Simon de Sudbury 1361
William de Courtney 1375
Robert de Braybroke 1381
Roger de Walden 1404
Nicolas Bubbewich 1406
Richard Clifford 1407
John Kemp 1422
William Gray 1426
Robert Fitz-Hugh 1431
Robert Gilbert 1436
Thomas Kemp 1449
Richard Hill 1489
Thomas Savage 1496
William Warham 1502
William Barnes 1504
Richard Fitz-James 1506
Cuthbert de Tonstall 1522
John Stokesley 1530
Edmund Bonner 1539
deprived 1549
Nicholas Ridley 1550
E. Bonner restored 1553
Edmund Grindall 1559
Edwyn Sands 1570
John Elmer 1576
Richard Fletcher 1594
Richard Bancroft 1597
Richard Vaughan 1604
Thomas Ravis 1637
George Abbot 1610
John King 1611
George Mountaigne 1621
William Laud 1628
William Juxon 1633
Gilbert Sheldon 1660
Humph. Henchman 1663
Henry Compton 1675
John Robinson 1713
Edmund Gibson 1723
Thomas Sherlock 1748
Thomas Hayter 1761
Richard Osbaldeston 1762
Richard Terrick 1764
Robert Lowth 1777
Beilby Porteus 1797
John Randolph 1809
Rt. Hon. W. Howley 1813

DEANS.

Before the Norman Conq.
Leovegarus
Godwinus
Syredus
After the Norman Conq.
Ulstanus
Willelmus
Radulphus de Langford
Hugo de Marinis
Radulphus de Diceto 1181
Mardus de Burnham
Gervasius 1216
Robert de Watford 1218
Martin de Pateshull 1228
Walter de Langford
Galfry de Lucy 1231
W. de S. Maria 1241
Henry de Cornhill 1244
Walter de Salerne 1254
Robert de Barthone 1256
Peter de Newport
Richard Talbot 1261
Galfry de Feringes 1263
John de Chishull 1268
Herveius de Borham 1274
T. de Ingaldesthorp 1276
Roger de la Leye 1283
W. de Montford 1285
Ralph de Baldock 1294
Raymond de la Goth 1306
A. de Cantilupo 1307
John de Sandale
Richard de Newport 1314
Vitalis de Testa 1317
John de Everdon 1323
Gilbert de Bruera 1336
Rich. de Kilmyngton 1353
Walter de Alderbury 1362
Thomas Trilleck 1363
John de Appleby 1364
Thomas de Evere 1389
Thomas Stow 1400
Thomas Moor 1406
Reginald Kentwode 1421
Thomas Lisieux 1441
Laurence Bathe 1456
William Say 1457
Roger Radclyff 1468
Tho. Wynterburne 1471
William Worsley 1479
Robert Sherbon 1499
John Colet 1505
Richard Pace 1519
Deanery Vacant 4 Years.
Richard Sampson 1536
John Incent 1540
W. May (deprived) 1545
John de Feckenham 1554
Henry Cole 1556
W. May (restored) 1559
Alexander Nowel 1560
John Overall 1602
Valentine Carey 1614
John Donne 1621
Thomas Winniff 1631
Deanery Vacant 19 Years.
Matthew Nicolas 1660
John Barwick 1661
William Sancroft 1664
Edward Stillingfleet 1677
William Sherlock 1691
Henry Godolphin 1707
Francis Hare 1726
Joseph Butler 1740
Thomas Secker 1750
John Hume 1758
Hon. F. Cornwallis 1766
Thomas Newton 1768
Thomas Thurlow 1782
George Tomline 1787

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S.W. View of St. Pauls Cathedral.

To the Right Revd. George Tomline D.D. F.R.S.
Lord Bishop of Lincoln & Dean of St. Pauls.
This Plate is most Respectfully inscribed
by his Lordships most obliged & humble Servt. J. Storer.

Published July 1811 by Sharwood & Neely & Jones Paternoster Row.

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South Transept St. Pauls Cathedral.

To the Rt. Revd. William Howley, D.D. F.R.S. & S.A.
Lord Bishop of London.
This Plate is Respectfully inscribed
By his Lordships humble Servt. J. Storer.

Published July 1st 1819 by Sherwood, Neely & Jones Paternoster Row.

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Pl. 3.

N. East View of St. Paul's Cathedral.

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Pl. 4.

St. Pauls Cathedral, from the River Thames.

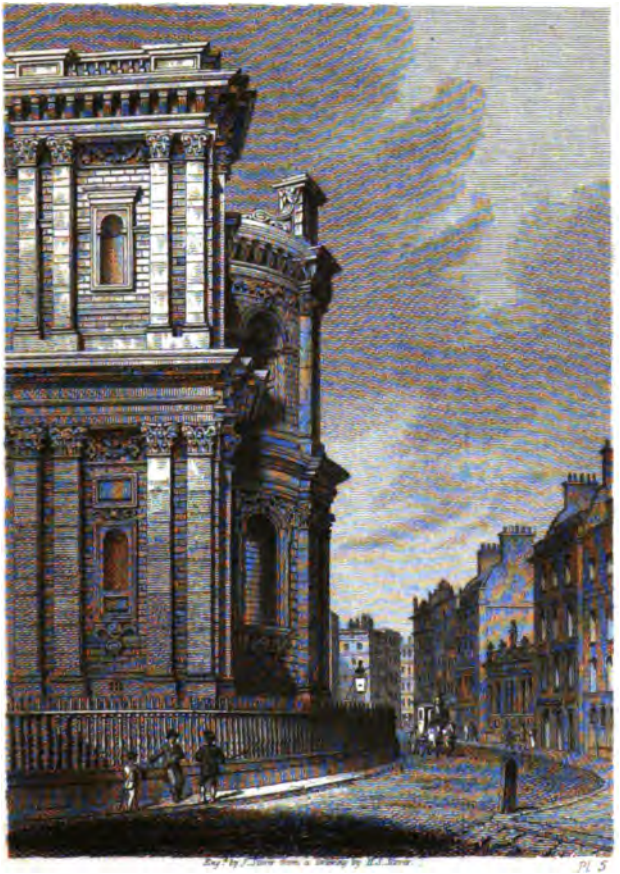
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East End of St Pauls Cathedral.

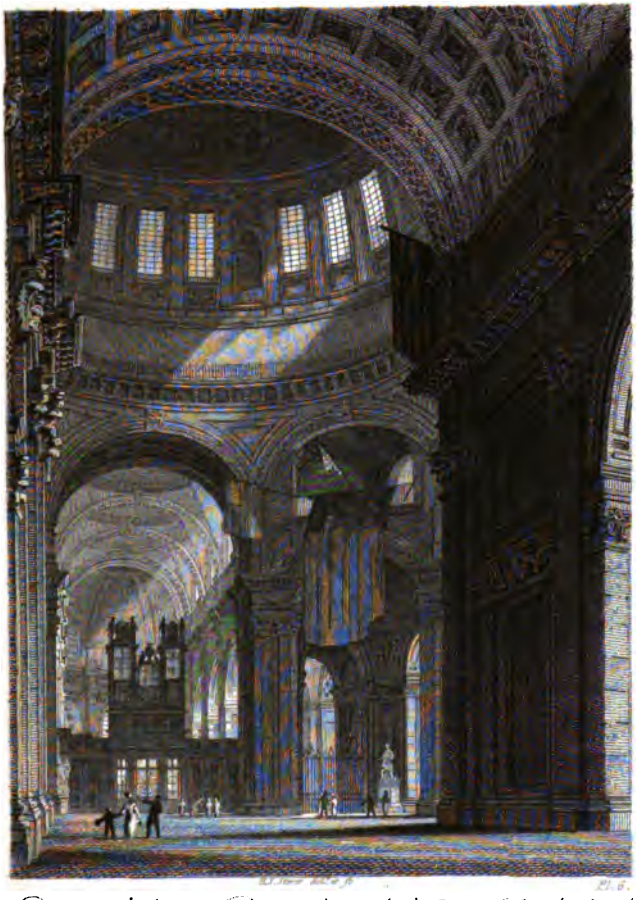
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Part of the Nave & Choir, St. Pauls Cathedral.

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View in the Crypt. St. Paul's Cathedral.

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West Front of St. Paul's Cathedral.

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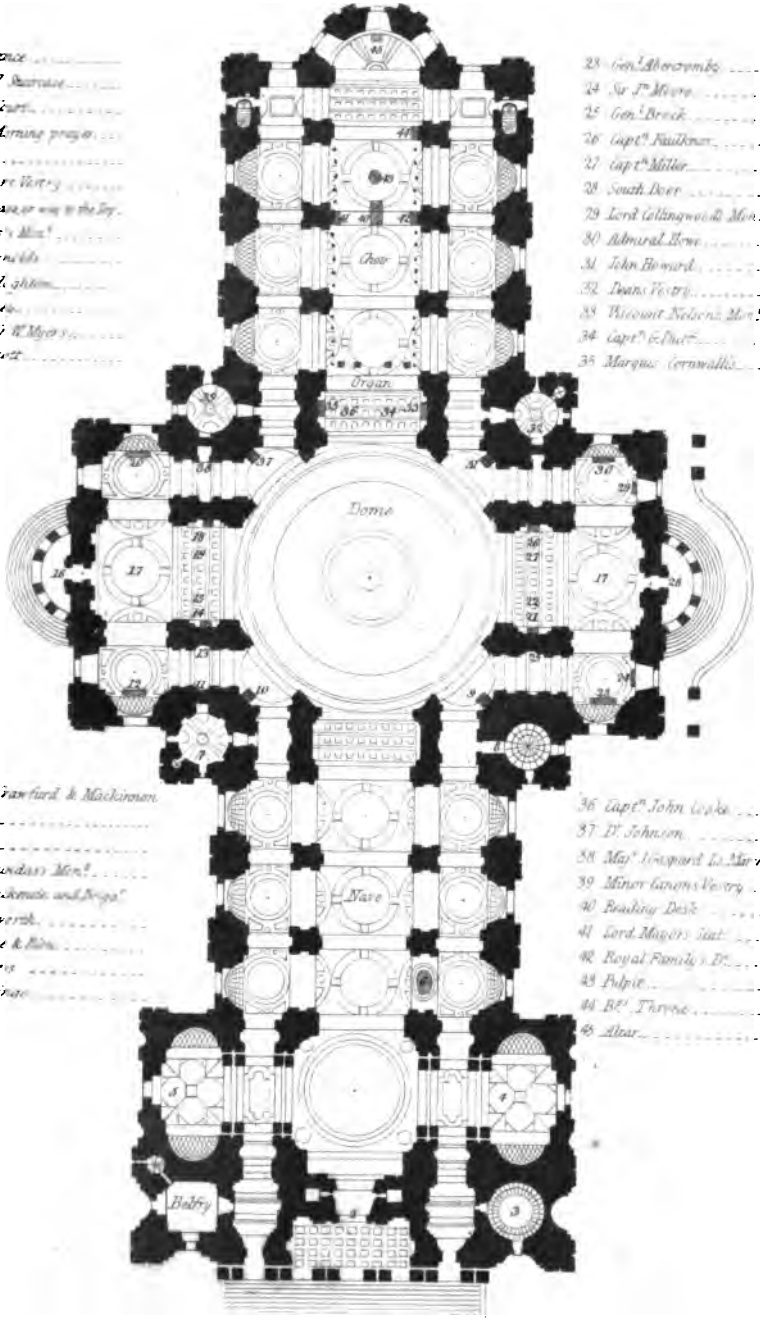
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ST PAULS CATHEDRAL,

Shewing the Groining of the Roof.



Pub.d by Harwood & Co. Nov.r 1811

200 feet

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HISTORY AND ANTIQUITIES

OF THE

CATHEDRAL CHURCH

OF

Peterburgh.

RESPECTING the ancient site of Medeshamsted, or the city and Cathedral of Peterburgh, very little is recorded. Its original name, however, as well as the pleasant situation*, would seem to indicate its having been at least a village, if not a considerable town, in the kingdom of Mercia, the largest state in the Saxon heptarchy. The eastern part of that kingdom being fenny, it was then called *gyr*, and the inhabitants were subsequently denominated by the Latin termination *gyrvii*, or fen-men. The earliest record of this place denominates it *Medeshamstedæ*, i. e. meadow-village-site. The adjunct *sted*, place or site, which all writers concur in post-fixing to this name, is a presumptive proof that it had been "the busy haunt of men," long before the erection of the Abbey, though by what name it was designated it is now useless to inquire. Gunton derives the word *Medes* from a supposed gulf in the Nen, called *Medes well*; Bridges, more naturally, attributes it to the local peculiarity of rich meads or meadows, extending along the banks of the Nen; others convert the *hamsted* into a *homestead*, belonging to the extensive meadows eastward of the town†. The literal import of this name, however, is sufficiently clear and consistent with the usual practice of that age in denominating places.

Although the early history of this conventual edifice is blended with some doubtful legends, still there is every reason to believe that the principal events recorded by the chroniclers of the monastery, are substantially correct. It appears that preparations for its construction were made (according to the abbot Hedda in 650) prior to the death of Penda, king of Mercia, who defeated and killed the Northumbrian king Oswald, the martyr and saint. This warrior monarch had three sons, Peada, Wolfere, and Ethelred, and two daughters, Kynesburga and Kyneswitha. Peada, his eldest son, went

* "This district, says Pitt, might be termed the Nile of England, and with the advantage over its rival abroad, of not depending minutely on seasons: for crops are here very full in wet or in dry seasons. After this, who but must wonder that so large a tract of it as Peterborough Fen should have remained, to this day, undivided and uncultivated."—Agric. Report of Northampton.

† Matthew of Westminster writes it simply "*Hamstede* quod nunc Burgi Sancti Petri dicitur;" and dean Patrick makes *Medeshamstede* to signify "the village or house *standing* upon the *Medes*, or meadows.

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on a friendly visit to prince Alhfrid, nephew of Oswald, in Northumberland, where he was converted to Christianity by Finnanus, a Scottish bishop. A friendship was then contracted between these princes, which was confirmed by an intermarriage, Peada marrying Alfeda, the sister of Alhfrid, and the latter Kynesburga. Penda died shortly after. He was succeeded by Peada, who, on ascending the throne in 655 or 656, laid the foundation of the abbey of Medeshamsted. The stone used for this purpose was procured at Byrnack, near Stamford, and so large were the blocks, that eight yoke of oxen could scarcely draw one of them. The stone of the present building, is of considerable durability: it consists of very minute shells, agglutinated in crystallized carbonat of lime, with a small portion of iron. That in the north aisle of the choir and north transept is very compact, and is the most durable kind of calcareous shell-stone, which the French call *gres*, and which was often used by the Romans* in their buildings. The royal founder of the Abbey, however, did not live to finish it, being betrayed to death by his wife Alfeda, (according to the Chroniclers,) at the Pascal-feast, after he had reigned four years. Then did his crown and kingdom descend upon Wolfere, his next brother. This Wolfere being made a christian by Finnanus, a bishop who came out of Scotland; vowed to purge his kingdom from idolatry, to demolish all idolatrous places, and to the utmost of his power promote the Christian religion; and this vow he renewed on his marriage to St. Ermenilda, daughter of Egbert, king of Kent; but soon after, owing to the pernicious advice of Werbode his steward, he neglected his vow, relapsed into his original errors, and the darkness of Paganism again began to overspread the country. His wife St. Ermenilda had borne him two sons, the elder Wulfade, the other Rufine, the former of these was exceedingly fond of hunting, and on one occasion a hart which he was pursuing took soil near to the cell of Saint Chad, (afterwards bishop of Litchfield). On the prince enquiring of the holy man concerning the animal, he replied, that he was not a keeper of beasts, but of the souls of men, and entering into conference with Wulfade, he so powerfully set forth the mysteries of the christian faith, that the Prince was converted and baptised in St. Chad's cell. On his return to his father's court, he secretly informed his brother of all that had befallen him, persuading him to be baptised also; to which Rufine consenting, the brothers retired again to St. Chad, who administered the Sacrament of Baptism to him. These christian brothers often resorted to a private oratory together, where they performed their devotions in secret, but being at length discovered by the steward Werbode, this wicked man so incensed their father against them, that watching the time when they had entered the oratory to pray, he rushed in and slew both his sons

* The Society of Antiquaries, says Gough, have a drawing of a Roman urn and coins found in 1753 at Sowthorpe pits, near Bernack and Stamford, a proof that these famous quarries, which furnished stone for Peterborough, Ramsey, St. Edmund's Bury, and other abbey churches, were known to the Romans. Mr. Frederick exhibited to the Society a Roman *fibula* found there in 1733.—Brit. Topog. v. ii. p. 47.

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with his own hand, and causing the place to be demolished, left the bodies buried beneath the rubbish. Shortly after this horrible and unnatural murder, Werbode the instigator of it laid violent hands on himself; and the king, tortured and distracted by remorse, repaired to St. Chad, to whom, after confessing his sins with heartfelt contrition, he professed himself willing to undertake whatever penance he might think right to impose upon him.

The saint upon this enjoined him to restore the Christian Faith, rebuild the ruined and desolate churches, and to found and erect as many new ones as possible. These injunctions Wolfere appears to have most faithfully fulfilled, and the building of Peterburgh was immediately recommenced with great zeal.*

King Wolfere having completed the Abbey by the assistance of his brother, sisters, and Saxulf, a pious and prudent man, convened an assembly of his nobles and bishops, who dedicated it in honour of the apostle St. Peter. He granted it large immunities, privileges, and possessions, extending its jurisdiction from Croyland eastward to Wansford bridge on the west, and northward to Easton and Stamford, including the hundred of Nassaburgh; all these endowments were ratified by his charter of confirmation in 664. Wolfere dying without issue in 675, was succeeded by his brother Ethelred, who, to shew his affection for this Abbey, built a house for the abbot, bestowed on it divers lordships, and sent Wilfred, archbishop of York, to Rome, where he procured from pope Agatho several extraordinary privileges, and a confirmation of preceding grants, such as that "*if any Briton, or any person of the neighbouring islands had a desire to visit Rome, and could not by reason of its distance, they might visit St. Peter's in this monastery, there pay their vows, be absolved from their sins, and receive the apostolical benediction.*" This was confirmed by the Pope and 125 bishops at Rome in 680. In addition to the above, the abbot of Medeshamsted was to be chief of all the abbots north of the Thames, and to have precedence in conventions and ecclesiastical assemblies.

The first abbot of Medeshamsted was Saxulf, who had assisted in its erection, and who, though an earl, became religious president of this richly-endowed establishment. He being a man of talents and piety, soon congregated persons of a religious character, and his novices became so numerous that he founded Thorney abbey, and supplied it with inmates from Medeshamsted. Saxulf, being consecrated archbishop of the Mercians, was succeeded by Cuthbald in 673, a man of holy and devout life. So observant was he in the

* The whole of this history was represented in stained glass, in the cloisters; it occupied nine windows of four lights each, and in every light a subject with explanatory verses beneath; all of which are given at length, both in the Monasticon, and Gunton's History of Peterborough.

These cloisters which were demolished during the great rebellion, must have been truly beautiful. The windows of the south alley were filled with the history of the Old Testament and those of the east alley with the New. In the north alley images of the successive kings from King Penda. In the west alley, the history of the abbey above mentioned. Plate 6, represents four arched recesses which served for the lavatory, and are the only remains of this once solemn and extensive portion of the monastic buildings.

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practice of devotion, and withall so prudent in ecclesiastical affairs, that many other places were desirous of him for their governor, which, because they could not obtain, they desired some of his appointing, whence Thorney, Bricclesworth, Bredune, and many other places were furnished with abbots of his commending. The length of time this superior presided over the monastery of Medeshamsted is not recorded, but the succeeding abbots were Egbald, Pusa, Beonna, and Celred; the dates of their reign are uncertain; but Hedda, the seventh abbot, assumed that office in 833, and continued till the predatory incursion of the Danes under Hulba, who in 870 plundered and desolated the abbeys of Croyland and Thorney, and attacked that of Medeshamsted, where, as a place of strength, the neighbouring people had assembled in great numbers to defend themselves. Tulba, the brother of the Danish earl Hulba, being mortally bruised by a stone thrown on his head from the tower which he assaulted, so enraged the Danish chief, that he slew all the monks with his own hand, and among them the ancient and venerable abbot Hedda, a man of learning and talents, who wrote some historical memoirs of the middle age. The Abbey and all its dependencies were plundered, destroyed or burnt, by this Danish savage; but the greater part of his waggons of plunder sunk in the rivers and fens, and were totally lost. The library, archives of the Abbey, charters, and many other writings, were at this time torn, or destroyed by the fire which continued burning fifteen days.

Shortly after the ruin of these abbeys, some of the monks of Croyland who had escaped the general carnage, returned to their defaced buildings, cleared and repaired them, and elected Godric for their abbot. This monk, anxious to know the state of Medeshamsted, first sent a messenger to see it, and afterwards visited it himself, gathered together the mangled bodies or bones of eighty-four monks, laid them in a grave near the east of the Abbey on St. Cecilia's day, and set up a pyramidal stone, three feet high, with the figures of the abbot and monks engraven on it that the passers by might remember to pray for the souls of those there buried. This stone he called Medeshamsted, after the name of the town. A similar stone still remains, containing on one side six rudely executed figures of men in niches, under circular arches; the bevelled top has been ornamented with flowers. On the end of this stone is the date 870 in Arabic figures, which must be of more modern execution, as no such characters were known in this country prior to the tenth century (990). While Medeshamsted had no longer an abbot and monks to defend it, Beorred, king of the Mercians, seized all its possessions between Stamford, Huntingdon, and Wisbech, and gave them to his soldiers. The Abbey thus desolated, amidst scenes of perpetual warfare, lay in its ruins near ninety-nine years, till Athelwold, bishop of Winchester, (a man very zealous in the building and restoring of churches), laid his hand to it; but on visiting the place, and reflecting what a great work this restoration was likely to prove, he retired to

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Winchester to make preparations for so vast a design; and first he made his address to God by fervent prayers, to incline the hearts of king Edgar and his Queen, and nobles, that he might have them propitious, as to contribute their assistances to the work; and being one time at his prayers, the Queen had secretly gotten behind the door to listen what it was that Athelwold prayed, and thenceforth she began to solicit the king for the reparation of this monastery, to which the king assenting, applied himself thereto, until he had finished the same; which was in the year 970

The monastery thus re-edified, King Edgar desirous to see it, went thither with St. Dunstane, then archbishop of Canterbury, and Oswald archbishop of York, attended also with most of the nobility and clergy of England, who all approved and applauded both the place and the work. On this occasion it was discovered that some of the ancient charters of the Abbey had survived the fury of the Danes, and that they had been deposited in places equally inaccessible to the enemy and to the flames. Edgar desired to see these documents, and on finding that he had a second Rome (vid. p. 3.) in his kingdom, wept for joy; and in the presence of this numerous assembly of the nobility and clergy, publicly confirmed all its former privileges, bestowing on it, in conjunction with the nobles and clergy present, large oblations, some of lands, and others of gold, silver, and relics. At this ceremony the name of Medeshamsted was changed* to *Burch* or *Burgh;* and in consequence of the splendid buildings, delightful situation, extensive privileges, rich possessions, gold and silver, with which it was endowed, it vulgarly obtained the name of *Gildenburgh;* but, from the dedication of the Abbey to St. Peter, it has always been designated by the appellation of *Peter Burgh.* The Abbey being re-established, Edgar appointed his chancellor, Adulf, abbot. This Adulf had an only son, whom he and his wife tenderly loved; the child slept with his parents, but they, having drank one night too freely of wine, suffocated him. This misfortune so affected his father, that, according to the devout spirit of the age, he resolved to go to Rome as a penance. Bishop Athelwold dissuaded him from this purpose, and advised him to labour at the restoration of St. Peter's Church in Medeshamsted. Following this very judicious counsel, he came with king Edgar to Burgh, where in the presence of the king and of that convention, he offered all his wealth, put off his court robes, assumed the habit of a monk, and in 972 ascended to the dignity of abbot. Adulf still retaining something of the statesman, cleared the whole country, now called Burghsoke, then a woody waste, and added to the revenues and dignity of the Abbey. Such indeed was the celebrity to which this Benedictine abbey had attained, that whether king, lord,

* According to William of Malmesbury the name of the Abbey was not changed till Kenulf surrounded it with a wall, when it was called *Burgh*, or town; but it is more probable that it received this name on its restoration, as the people would naturally return to and repair the houses adjoining the Abbey, although the latter lay in ruins almost a century.

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bishop, or abbot came there to pray, all put off their shoes at the gate, and entered barefooted.

Adulf was succeeded in 992 by Kenulf, who enclosed the Abbey with a wall, some fragments of which are still remaining. Kenulf was created bishop of Winchester in 1006, but not without suspicion of simony. He was succeeded by Elsine, the tenth abbot, who enriched the Abbey by many relics, which he procured in France when accompanying the queen of Ethelred during the Danish invasion.* Elsine died, and was succeeded in 1055 by Arwin, or Ernwin, a man of most holy and ascetical spirit who resigned in 1057 to give place to Leofric or Leuric. This abbot by extraordinary permission, held at once the abbeys of Peterburgh, Burton, Coventry, Croyland, and Thorney. He redeemed many lands belonging to the Abbey, purchased and bestowed much more on it, and ornamented the conventual church with a large cross, an altar table, a pair of candlesticks, and other ornaments, all of them made of gold and silver, enriched with precious stones.† Egilric, bishop of Durham,‡ after erecting many churches and other pious works, returned with much treasure to this Abbey, of which he had originally been a monk, and became a great benefactor to the house. 1066, Brando, who had given many lands to the monastery while he was a monk, was elected abbot, he is described as a very religious person, much given to alms-deeds, wherewith he relieved the poor; and adorned with all the necessary qualities for his sacred office. Ingulphus has described the form and manner in which this abbot made a knight of his nephew, Hereward le Wake, son of Leofric lord of Brunne, a valiant man, who bravely opposed the Normans. Thorold or Turold, a Norman monk of Fescamp, was made abbot by William the Norman Bastard, in order to oppose le Wake, who took the abbot prisoner, and ransomed him for thirty marks. About the same time the Danes under king Sweyn made a predatory incursion into the eastern district, and proceeded from Ely to

* Of all the invaders of this island, the Danes are exclusively those against whom the national indignation should be directed. They were most indocile barbarians and insatiable robbers. It is a general truth, that whenever a civilized country is invaded with success, its government, and people are sunk in luxury and vice. This was the state of the Britons, who, unable to defend themselves against the Scots and Picts, solicited the aid of the Saxons: in like manner the Saxons had degenerated by luxury and licentiousness, and lost their patriotic spirit, when plundered by the Danes, and subjugated by the Normans. The relative state of the invaders and the invaded is well depicted by the antiquarian poet:—

"There forces and hardy deeds of blood prevail;
Here languid pleasure sighs in every gale.
As oft have issued, host impelling host,
The blue-eyed myriads from the Baltic coast;
The prostrate south to the destroyer yields
Her boasted titles, and her golden fields."

† This abbot appears to have been a most munificent benefactor to the monastery, for he most nobly enriched the church, as it is written, Ornavit tempora sua usque ad consummationem vitæ. (Besides the rich ornaments above mentioned, and described in Hugo) Casulam ex purpura optime de auro et pretiosis gemmis ornatum, et alias multas casulas et cappas et pallia et alia ornamenta: plus quam ullus ante eum fecit, aut post eum factarus est.

‡ He was accused before William of Normandy, committed to prison, died in confinement, and buried with his fetters on in St. Nicholas chapel, Westminster abbey, 1072.

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Peterburgh. They began their attack on the Abbey near *Bolehithe* gate, probably situated near the upper extremity of a ditch now called Bell Dyke. At this place the monks fought with such valour as to repel their enemies, who, unable to force an entrance, set fire to the houses, and thus succeeded in their object. The whole town, except one house, and all the out-buildings belonging to the Abbey, being consumed by fire, the plunderers entered the sacred edifice, and carried off all its ornaments and vessels of precious metal. To prevent any further attack of the Danes, abbot Turold raised a mound on the north side of the Abbey, and erected a tower upon it. This mound, a considerable part of which still remains, was anciently called Mount Turold, and now known by the name of Tout-hill.

Godric, brother of Brando, succeeded Turold in 1098; during his abbacy some robbers stole the gold crosses, chalices, gold candlesticks, and jewels given by archbishop Elfric. The robbers were taken, but the king seized the plate, and kept it as well as the Abbey four years. In 1103, Matthias was appointed abbot, but lived only a year, when the king kept it till 1107, and gave it to Ernulf, a Frenchman, who was most willingly received, because he was known to be a good wise man, and a father to monks. In his days, saith Hugo, all went well, and there was joy and peace. He was a great architect, while prior at Canterbury, the fore part of the church which Lanfranc built having fallen down, he was entrusted with its re-edification, and rebuilt it in so glorious a manner that nothing like it could be seen in England. On his appointment to Peterburgh, he erected a new dormitory, completed the chapter house, and commenced the refectory.

At this period a commutation was made with the monks for knights' service, when it was agreed that every knight should annually pay to the sacristan two parts of his tithes, and at his death a third of his whole estate, while all his military accoutrements, arms, and cavalry, with his corpse, should be offered to St. Peter, for the right of sepulture in the Abbey church, the monks stipulating to perform the funeral obsequies with the customary ceremonies. Ernulf was made bishop of Rochester, and was succeeded by John de Sais, another Norman monk (sometimes called John of Salisbury), in 1114. During his abbacy happened that dreadful and destructive fire which burst out on the second of the nones of August, in the vigils of St. Oswald, King and Martyr, and nearly consumed the whole of the regular buildings, together with the church. The origin of this awful conflagration is thus described by Hugo:

The abbot who was a man of ungovernable temper, being irritated at the bakehouse fire not kindling so readily as he desired, exclaimed, in an angry fit, "Come devil, and blow the fire," whereupon the flame instantly broke out and ran to the very top of the house, and

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through all the offices to the neighbouring town, which was in a great part consumed. Let every one of us, says the pious historian, walk circumspectly and bridle his anger, and contain his hands that he do no evil, not calling the enemy to do anything nor commending anything to him, for he is always ready to do mischief. And then he proceeds to state, that the fire continued burning in the tower of the church nine days, and that at the end of the ninth day a furious wind arising, blew the fire and live embers upon the abbot's houses, so that all the remaining offices seemed likely to have been consumed. In the year 1117 this abbot commenced the erection of the present church,* and after labouring with great zeal in the holy work, died of the dropsy in 1125. The king after this held the abbey vacant for two years, when Henry de Angeli was elected.

Of this abbot the only good recorded is his benevolence to the poor, which we may hope might in some measure atone for his other faults. He appears to have been a crafty and deceitful man. a great waster of the temporalities belonging to the abbey, and his whole management was so destructive to the welfare of the community, that he was compelled to surrender in 1132, and was succeeded by Martin de Bec or De Vecti, who governed with great wisdom and edification for 20 years six months and eight days; neither monk nor stranger wanted anything; but were provided for in abundance. He was indefatigable in perfecting the great work of the abbey church, into which the monks entered in solemn procession, bearing the holy reliques with them, on the feast of St. Peter, in the year of our Lord 1143, and twenty years after the destruction of the former church by fire. This abbot also erected one of the abbey gates, and greatly improved the town of Peterburgh; and full of years and honour he died in 1153, leaving his abbey in the most flourishing condition, both in spiritual and temporal possessions.

The next abbot was William de Waterville, who being charged by the monks with misconduct, was deposed in 1175, after governing the abbey twenty years. He built the cloister, enriched the choir of the church, and erected a nunnery in honour of Saint Michael at Stamford. It appears that he appealed to Pope Alexander against his sentence of deposition, but the holy father upon mature hearing and consideration of the case, confirmed the sentence; we may therefore conclude that the original decision was not given without ample grounds.

Benedict, Prior of Canterbury, a holy and learned man, was elected to the abbacy in 1177; on his arrival he found many irregularities

* In the original text of this work, it was warmly contended that the present edifice is a Saxon erection, and that John de Sais only commenced a reparation of the damages that the structure had sustained by the fire. An inspection of the buildings, however, can leave no doubt in the minds of those skilled in architectural knowledge, that the present church is the work of Norman architects and builders; although it is more than probable that the present edifice was raised on the Saxon foundations, with some extensions.

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to correct, and the monastery greatly involved in debts which had been contracted by his predecessor. The ornaments of the church were also dispersed and pawned in several places. This good man was so overcome with these difficulties, that he retired with only one monk for some days to Canterbury; he then entered with holy ardour on the duties of his sacred office, and at length freed the abbey from these vexatious claims and demands, after which he gave himself up to contemplation and meditation on the Holy Scriptures; he moreover wrote a long and admirable treatise entitled "De Passione et Miraculis Sancti Thomæ," for whom he entertained a singular veneration, and procured for his church several reliques of that glorious martyr, viz. his shirt, his surplice, some of his blood in two vessels of crystal, and a portion of the stone on which the saint fell at his martyrdom. He completed a chapel in honour of St. Thomas,* which had been commenced by his predecessor, with a hospital attached to it. Browne Willis describes him as being the builder of the nave for the lantern to the porch. He enriched the church with many costly vestments and ornaments, amongst which six chasubles are described, embroidered with golden trees before and behind, "and full of pretious stones," from the top to bottom. The abbey in his days was full of good things. In the convent there was joy and peace, and at the gate a gladsome reception of guests and strangers. This great and good man died on Michaelmas day 1194, and was succeeded by Andreas, of whom Swapham says, he was a man of great religion and authority, as well as age, mild and peaceable in disposition. After governing about seven years he died, and was buried in the south aisle of the church, at the back of the choir; in the same grave where two of his predecessors, John de Sais, and Martin de Bec, had been buried before, as his epitaph testified,

Nos tres abbates quibus est Prior abba Johannes
Alter Martinus, Andreas ultimus, unus
hic Claudit tumulus: pro clausis ergo rogemus.

Acharius, prior of St. Albans, succeeded him. He also was a great benefactor to the church, besides bestowing many rich and costly vestments, he gave silver basins for the high altar, with a reliquary of gold and silver set with precious stones, (opere pulcherrimo et subtilissimo) for the arm of St. Oswald. He added many estates to the possessions of the abbey and improved the regular buildings. This good man governed the monastery for about ten years, and was such an example to all of order, honesty, kindness, and bounty, that from him posterity might learn how to behave themselves, both in the cloister and in the world. He never rendered evil to any man; but studied more to be loved than feared; and

* This chapel has been erroneously described by Gunton to have been in the middle arch of the church porch, but in Patrick's supplement to Gunton's history, the scite of it seems, with much more probability, to be assigned near the gate-house.

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out of mere respect to piety, he took in 22 monks. Dying in 1210, he was succeeded by Robertus de Lyndesey who, for his virtues and abilities, was elected by the convent with one consent.

While he was sacrist,* he made thirty windows of glass, for the church, that had been previously stopped with reeds and straw, and several in the regular buildings. He built the whole chancel of Oxney, and made a table with the image of the blessed Virgin upon the altar, besides divers other worthy things and gifts he had bestowed on the abbey.

On his advancement to the abbacy, he increased in good deeds towards the house, and also effected some important reforms in the discipline of the community. Having governed seven years, he died in October 25, 1222, and was succeeded by Alexander de Holderness, who made divers buildings in the manors belonging to the abbey, and after he had ruled four years, died Nov. 20, 1226.

Martinus de Ramsey a monk of the house was then elected abbot, who governed six years, and dying July, 1233, he was succeeded, the same year, by Walter de St. Edmunde, sacrist.

Of this abbot it is recorded that he greatly enlarged both the buildings and revenue of the church. During his rule in 1237, the church was solemnly dedicated by the venerable Grostete, bishop of Lincoln, assisted by the bishop of Exeter. This dedication was made in pursuance of a decree given at a council, held in London, ordering that all churches which had been completed should be consecrated within two years. The day of the dedication was made an anniversary, and abbot Walter gave the sum of 40 shillings a year, "ad Festum dedicationis Ecclesiæ nostræ annum uberius procurandum." The number of monks in this abbey amounted at this period to 110; Walter having added 30 more. Swapham's words are, that he received them out of charity, by divine inspiration, to serve Christ perpetually. He went three journeys to Rome; and on his return each time, he made costly offerings at the high altar, in token of thankfulness for the divine protection. He was pious and merciful to all; did nothing without the advice of his brethren of the better sort; exacted nothing unduly of tenants, whether rich or poor; but if any poor man or woman made their necessities known to him, he would burst into tears, and take compassion upon them. Dying in 1245, he was succeeded by William de Hotot, a monk of the house, who

* It is worthy of remark, that the office of sacrist was anciently one of great trust and importance, and there are frequent instances of the most edifying abbots, and even bishops, who have risen from it to these high dignities. The custody of the sacred vessels, the costly ornaments of the church, and still more precious relicks of the saints, is indeed an honourable charge, and one which demands both sanctity, integrity, and unremitting attention. In the olden time men thought even the most trifling matters connected with the celebration of the divine office, worthy their utmost care; and the most dignified and learned ecclesiastics entered with holy joy into duties, which in these days of decayed zeal, are consigned to mercenray laymen, wholly unfit for such offices; as the irreverent manner in which sacred things are exhibited and handled for money, at Cologne, and other continental churches, will amply testify. The conduct of many sacristans and suisses in the foreign Cathedrals is scarcely more reverent, and certainly no less covetous than that of our English vergers, and must cause great pain to every devout and well regulated mind, in addition to the scandal arising from their proceedings.

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resigned after three years government, and was succeeded by Johannes de Caleto, a pious wise man, and of noble extraction. He was appointed treasurer of England in 1260, and was made one of the King's chief justices, and rode the circuit to execute justice in the kingdom. This office seems incompatible with the duties of a Benedictine abbot, yet Whittlesey says that he in no ways neglected his church, but appointed Robert Sutton his deputy, by whom all things were well managed. He built the infirmary, and gave a great bell to the church, which remained till 1711. He governed 13 years, and dying at London was buried in the aisle on the south side of the choir. He died in 1262, and was succeeded the same year by Robertus de Sutton, a monk of the abbey, who was compelled to pay in fines to the kings and nobles a vast sum, amounting to no less than £4323. 18*s*. 6*d*. In the eleventh year of his government, being called to the Council of Lyons by Gregory the Tenth, on his return he sickened, died, and was buried in a monastery near Bononia; but his heart was brought to Peterburgh, and there buried before the altar of St. Oswald.

In 1274, Richard de London, a native of St. Pancras parish, became abbot, after passing through many offices in the monastery, he arrived at the abbot's, when he was sixty years old, and so being of much experience, he governed the house carefully and happily. When sacristan, he erected one of the west towers, and placed two bells in it, which were called *les Londres*. As the south-west tower is now covered with slates, and much lower than the north-west, it has been hastily concluded that it was never finished; but in 1539 the king's commissioners state in their inventory, "in the *two* steeples of the monastery at the front, bells 10." Hence it is certain that the south-west steeple must have been taken down. The erection of the west front, that is, the towers, three Gothic arches between these towers, and the porch, from this circumstance, has been ascertained to be prior to 1274. Within each of the two towers is a winding stair to the roof of the porch, where, advancing eastward, the belfry is entered. Now as the belfry was erected by Richard when sacristan, the whole west front must have been finished before he became abbot. Above the three superb Gothic arches in this front, the centre one of which being the smallest, are three statues of larger dimensions than the rest. That in the middle is St. Peter, holding a key in his left hand, St. Paul on one side and St. Andrew on another. The principal shafts in these arches, are in complete relief. The entrance door from the porch to the church consists of two pointed arches, and on the base of the centre column are carved several figures of fallen angels. During the abbacy of Richard, the prior William Parys built the chapel of the blessed Virgin, called the Lady's chapel; but its position and dimensions cannot be correctly ascertained.

In 1296, William of Woodford, became abbot; and in 1299, Godfridus de Croyland, who made a pastoral staff, the only one ever

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possessed by the abbots, of gold and silver, surmounted with an image of the holy Trinity. This abbot was a great builder,* and spent £3646. 4*s*. 3*d*. equal to £50,000. present currency, in church ornaments, lands, and houses, which he gave to the Abbey. The simple Adam Boothby became abbot in 1321. Henricus de Morcot, a wise and discreet man, (who was the first abbot who is described as being carried on the monks' shoulders during *Te Deum* from the great altar to the pulpit at his election) in 1338. Robert Ramsay in 1346. Henry of Overton (who was relieved by Spencer, bishop of Norwich, from the rebellious attack of Jack Straw, when the clergy were taxed, every mitred abbot paying, as an earl, six marks) in 1361. Nicholaus de Elmestow was elected abbot in 1391, and governed for five years. William Genge was elected abbot in 1396, and is generally reputed the first mitred abbot of Burgh. It appears, however, that the abbot of Burgh St. Peter was summoned to the parliament held at Winchester in the fourth of Edward III. and this abbot was not elected till the twentieth of Richard II.† Genge assisted the citizens of Peterburgh to build a new parish church. John Deping or Deeping was made abbot in 1408: during his government the abbots and priors of the Benedictine houses were summoned to appear in Westminster to answer several charges of grievous excesses and abuses, which they promised to reform. Richard Ashton became abbot in 1438. During his time, in consequence of a great mortality, thirty-two out of sixty-four monks died in so short a space, that a sufficient number could not be found to perform the divine office, according to the ordinances in force, and some things were necessarily omitted. In 1471 Ashton resigned, and was succeeded by William Ramsay, who purchased the brass standard and spread eagle on which the Bible now lies for reading the Lessons. Robert Kirton, originally a monk, was elected abbot in 1496. To this abbot Gunton ascribes the erection of what is still called the *New Building*, (see Pl. 4); but without sufficient reason, as there is internal evidence of its being the work of Ashton, and probably finished or "beautified" by Kirton. He built "a chamber in his dwelling house, calling it *Hevyn* or *Heaven-gate* chamber," which still retains this name, and now forms part of the bishop's palace, (see Pl. 7). Kirton was particularly fond of rebuses, and he covered all his works with the letter R. and a kirk or church placed over a tun, for *Kirk-ton*.

He also greatly beautified the chapel of St. Mary with pictures and gilded work. During his government some fearful scandals

* All the buildings, says Gunton, erected by this abbot, have long since been demolished; only the great gatehouse over which was a chamber called the knight's chamber, is still standing, the chamber being only lately translated into another farhion; about it were the pictures of knights upon the walls, who held lands of the abbey, and the very rafters were adorned with coats of arms.

† In the 9th Edw. II. the abbot of Burgh was certified to be lord of Peterburgh, and its dependencies. Before the Norman despotism they were virtually temporal princes, paying homage only to their liege sovereigns.

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appear to have crept into this community, for on July 8, 1515, William, then Bishop of Lincoln, visited the monastery, in which visitation many things out of order were complained of and rectified; amongst which we read, that one John Walpool a monk was seditious among his brethren; that he had stolen out of St. Oswald's shrine, certain jewels, and given them to women in the town. That some of the monks haunted a tavern near the monastery, and gave themselves to singing and dancing in the dormitory till ten or eleven o'clock at night, to the trouble of the rest. These facts shew, that the antient monastick spirit had strangely degenerated; indeed the glory of this famous abbey was fast departing, and in the succeeding abbot, Chambers, the sacrilegious tyrant Henry, found a willing tool to surrender its vast possessions into his hands.

Down to this lamentable period what edifying reflections are suggested by the history of this glorious house. We behold a vast church erected in a wild and uncultivated country, then destroyed by Pagan invasion, and afterwards by conflagration, still arising from its former ruins, by the piety of the faithful, and the zeal of the religious, each time more spacious and glorious than before. We reckon a long list of reverend abbots, presiding for many successive centuries, over a community of devout religious; and these with only two or three exceptions, men of extraordinary sanctity of life and wisdomof conduct. We see them year by year augmenting the glory of the sanctuary, the splendour and solemnity of the divine office, and devoting their whole energies to the important duties of their high and sacred function. Under the protection of this abbey's venerable walls, a few scattered tenements were converted into a flourishing and extensive city; crowds of poor were relieved at its vaulted gates, the pilgrim and the monarch were alike entertained within its walls. Vast sums were contributed from time to time to supply the exigencies of the state. The surrounding country was drained, embanked, and cultivated. Bridges were erected and roads repaired; and while temporal blessings were extended far and wide, its devout inmates in austerities and prayer, in psalmody and praise, in daily sacrifice and midnight chant, continually besought the divine protection and assistance for their land and fellow men.

Such is a faint outline of Peterborough in the days of its glory; but at the period we are now describing, its glory was like that of the setting sun, rapidly passing away, and soon to be succeeded by the darkness of night, for although the church itself was spared in the general havoc of those times, and converted into a cathedral, yet it was soon stript of its costly shrines and ornaments, and a Dean and six secular prebendaries were but sorry substitutes for the numerous and regular community of the antient monastery. John Chambers, as a reward for his base compliance in surrendering the abbey to Henry, was consecrated Bishop of this place, which was erected into a bishoprick by this king, partly to fulfil the great promises which he made to the parliament, when he introduced the

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iniquitous bill for the suppression of the religious houses,* and partly, as some imagine, out of a latent respect for his first Queen, Katharine, who was buried in this church.

This Chambers, the last Abbot, and the first Bishop, died at Peterborough, in February, 1555, where he was buried in a tomb, which he had erected during his life time, between two pillars on the south side of the choir. By his will, he gave a pyx, and two silver candlesticks to the Cathedral, but a slender return for the glorious furniture he had surrendered, and even these relicks of antient solemnity were soon removed in accordance with the innovating spirit of the times, to which he had in no small degree contributed by his miserable compliance to the usurping power of the state; he was succeeded by David Pole, a relation of the celebrated Cardinal of that name, who was consecrated with the consent of the Holy See in 1557. He was one of the 16 Catholic Bishops, deprived by Queen Elizabeth for refusing the oath of supremacy. After remaining some time in confinement, he was released, and resided in seclusion for the remainder of his life. He is supposed to have been buried in St. Paul's Cathedral, London, in the year 1568; by his will, he bequeathed his books on law and divinity, to Allsouls College Library, at Oxford. On his deprivation. Edmond Scambler was intruded into the See. He is remarkable only for impoverishing the bishoprick, by passing away its lands to courtiers, without recompence or exchange. By these iniquitous proceedings, he so far ingratiated himself into the favour of those in power, that he was translated to Norwich in 1584, to make similar concessions, where he died in 1595. In religion he appears to have been like the other intruded bishops of the time; much infected with Genevan opinions, and on his arrival at Peterborough, he drew up 23 articles, many of which were heretical, for the subscription of his clergy. On his translation Richard Howland, master of Saint John's College, Cambridge, was made Bishop in 1584. Considering the state of religion in that university at this period, there can be but little doubt of his holding very low theological opinions. Gunton says, he has nothing to relate respecting his parts or actions; he is chiefly remarkable as holding the see, during the execution and burial of the unfortunate Queen of Scots, whose constancy and sufferings are too well known to need recapitulating in this place. Thomas Dove, William Peirre, Augustine Lindsell,

* In order to obtain the consent of the English Parliament to this sacrilegious measure, Henry considered it necessary to represent it as a mere transfer of church lands from one sacred purpose to another, and indeed he might at one time have seriously intended to do far more in this respect than ever was accomplished, for no divine blessing could be possibly expected on any undertaking commenced and carried on in so sacrilegious a manner, and in utter contempt of all ecclesiastical authority. Spelman has gone at length into this matter in his History of Sacrilege, page 185, he gives the King's speech to his Parliament at full length, in which, after promising that he would not suffer the ministers of the churches to decay, learning to diminish, or the poor and miserable to be unrelieved, he concludes, "Doubt not but your expectation shall be served more godly and goodly than you shall wish or desire."

But, adds Spelman, notwithstanding these fair promises and projects little was performed, for desolation presently followed this dissolution; the axe and mattock ruined almost all the chief ornaments of the kingdom, &c.

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and Francis Dee, were successively appointed to this see. In 1638, John Towers, who had been dean of the Church, was enthroned Bishop. In his time, fell that heavy calamity, the great rebellion, when the unfortunate Church of Peterborough was destined to receive the full fury of the Puritan faction. The account of these sacrilegious proceedings is given at full length, in the supplement of Gunton's history, and from it we may gather that they re-enacted the destruction of Edward the 6th's times with increased fury and fanaticism. The Lady chapel, cloisters, tombs, stalls, all fell in one common wreck, and many noble remains of antient piety, which had been surprisingly preserved from the outrages of the original innovators, were now utterly destroyed and lost. No Church appears to have suffered so severely as Peterborough during the Cromwellian rebellion, and even to this day, it exhibits a fearful example of Puritanic fury and sacrilege. On the Restoration Benjamin Laney was elected Bishop, and being translated to Lincoln, he was succeeded by Joseph Henshaw. William Lloyd was advanced to this See in 1679, and promoted to that of Norwich in 1685; he was deprived of this latter in 1690, for refusing the oath of allegiance to Dutch William.

Thomas White, D.D. was installed Bishop in 1685, and was also deprived for refusing the oaths in 1690.

He was one of the seven Bishops committed to the Tower, by the misguided James the 2nd, for whom he afterwards so nobly and conscientiously suffered. The conduct of the non-juring Anglican Clergy exhibits an edifying example of high and honourable principles, faithfully carried out; it is well known, that many of them were men of most catholic minds and feelings; and had James, instead of attempting to advance Catholicism on dissenting principles, taken up the high ground of the old English Church, a far different result to his endeavours might have been anticipated. With the exception of Dr. Kennett the antiquarian, the lives and works of the remaining Bishops, exhibit nothing remarkable, except an occasional attack on the antient faith and discipline of the English Church. Within a few years, the whole choir of this Cathedral has been newly fitted up, at a very considerable expense, and with much correct detail, but when we state that in addition to the stalls for the Ecclesiastics, there are closets for their families, that the canopies are surrounded by galleries, and rows of pews are provided in the centre of the choir for the congregation, it may be readily imagined, that it is a perfectly Protestant choir, disguised in Catholic ornaments, and such a prostitution of antient detail to modern arrangements, is possitively more offensive than the incongruous fittings which modern innovators have introduced within the venerable walls of the antient churches.

It is difficult to form at the present time, any adequate idea of the ancient architectural grandeur of this vast Abbey.

The regular building, with the exception of a gatehouse, and a few

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walls, have been entirely demolished. The Church itself has undergone three successive spoliations; first, under Henry, at the suppression of the Abbey, when the most costly ornaments were removed;* secondly, during the reigns of Edward VI, and Elizabeth, and thirdly, by the outrages of the Puritan faction, under Cromwell; so fatal indeed was this last ordeal, that not a single brass, or even monumental chantry escaped; stained glass, stalls, altars, screens, all fell a prey to fanatical fury, and this Church, which was the burial place of a long succession of abbots, two queens, and a host of noble personages, is utterly destitute of sepulchral memorials. The pillars and walls have alone escaped the hands of the destroyers, thanks to the solidity of their construction; and so vast are the proportions of this building, and so massive its design, that even in its present desecrated state, the mind of the beholder is at once impressed with awe and reverence; and before the removal of the original rich glazing, the effect must have been truly sublime.†

The eastern end is remarkable for its absidal form, rare in this country, but which is far more beautiful than the square terminations so general in the English Cathedrals. There can be little doubt that previous to the erection of what is termed the new work, the eastern Chapels radiated from a centre, as at Westminster Abbey, with a Ladye Chapel extending from the back of the high altar. This arrangement is universal in the foreign Cathedrals, and the effect at Amiens, Beauvais, Chartres, Cologne, Tewkesbury, &c. is truly glorious. It is most surprising that the English Architects should not have more extensively adopted it in their buildings; they appear to have sacrificed it for the sake of obtaining a vast east window, which, although a most beautiful feature, by no means atones for the loss of the intricate perspective, and beautiful combinations produced by the absidal plan.

* In the inventory of Church plate, vestments, &c. given in Gunton's history, the following items occur, which may afford some idea of the costly ornaments, with which this Abbey was furnished, prior to its dissolution.

Item, one cross set with crystal, silver, and gilt.

—— one cross of silver gilt, with a staff of silver.

—— five staves of the Rectores Chori.

The high altar plated with silver, well gilt, with an image of Christ's Passion.

Item, two pair of organs, two desks of leather, seven silver basins, hanging for lights, four candlesticks, and banners of silk above the choir, joining to the tomb where Queen Katherine lieth buried.

In the Ladye Chappel, an image of our Lady, set in a tabernacle, well gilt, with twelve great images, and thirty-four small images of the same work about the Chapel.

At the upper end of the Church, three altars, and upon every altar, a table of the Passion of Christ, gilt.

241 Albes, most of them richly apparelled.

43 suits of vestments, some jewelled, and all with precious orphreys, and gold embroidering, besides a vast number of copes.

† It is proper to remark that the solemnity of the Church, must have been greatly impaired by the introduction of tracery windows, in place of the narrow Norman apertures. This alteration must have been effected in the latter part of the 14th, or commencement of the 15th century, and shews the powerful effect of novelty on the human mind, even at that period. The same alterations may be remarked in Durham Cathedral, and several other Norman structures, and although the incongruity of styles may not be so striking to the general observer, still the introduction of the light tracery window, within a Norman arch, is scarcely more defensible, than substituting a large sash frame, for a mullion light.

This subject is one deserving of most attentive investigation, and will be treated at some length, in the account of Gloucester Cathedral where the Architects of the latter times, have completely engrafted this work on the original Norman structure.

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In this new work, there are several indications of the degeneracy into which pointed architecture was falling at the period of its erection. One of the most striking of them is absence of the high roof and gables, and consequent substitution of the horizontal for the vertical form. The flattened fan groining, although exceedingly beautiful in itself, is by no means comparable either in principle or effect, to the bold lofty ribbed work of the preceding centuries, and the long square line of battlement and string course harmonizes but badly with the rounding apsis of the old choir immediately over it. One of the greatest defects of which the architects of the middle ages were guilty, was a total disregard of the labours of their predecessors in the arrangement of the works or additions with which they were entrusted; and although the abstract beauty and variety of the productions must atone in no small degree for their neglect, still we cannot but feel that many of our finest churches were positively mutilated by the alterations of the 15th century, and the huge tracery windows that were inserted in the clere-story of the apsis at Peterburgh, are a striking illustration of the truth of this assertion.

The centre tower has a very stunted appearance for want of a spire, which was undoubtedly its intended termination in the original design, but which it does not appear was ever carried into execution.

The most remarkable external feature of this church is the western front, with its three enormous arches, supported by clustered shafts, rising to a prodigious heighth. This is certainly a most original design, and it may be pronounced unique in its arrangement. On this account, it has probably commanded unbounded admiration; but, for the same reason, it should be examined with extreme caution. A solitary example in Christian architecture, is seldom one to be imitated or regarded as an authority. The Catholic architects of the middle ages, were in constant communion of idea; hence we find each grand idea rapidly spreading and generally adopted within a short period; insomuch, that with all the variety of detail, cathedral builders of each country seemed to have worked with almost one mind in essentials. Had the design of the western front of Peterburgh been approved at the time, it would certainly have been imitated in some of the many structures that were coeval, or immediately succeeding to it; but no such instance can be found, the idea was never followed; and it is a matter of no small interest, to assign a reason for its not being adopted in other ecclesiastical structures.

The following conjectures may be offered with great probability as the cause. It is an arrangement *designed for effect*, and it is one of the very few instances of such an idea having been admitted into the designs of the old builders. For in Catholic architecture, *no feature should ever be introduced for mere effect. The grand effect of the antient buildings is owing to the majesty of the*

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purpose for which they were raised. A Catholic Cathedral requiring a vast sanctuary and choir, and still more extensive nave; numerous chapels, spacious aisles, lofty towers, and turrets; would naturally generate such a design as York or Amiens. Its spire crowned towers, pinnacles, turrets, bold and airy buttresses, and graduated lines of roof, would all suggest themselves as matters of course. *A true Catholic Church must be a glorious structure,* and its noble and solemn appearance will result from the consistency of purpose pervading the whole edifice.

The western front of Peterburgh is certainly a departure from this principle. Catholic worship does not require a portico;* and these arches look vastly like an adaptation of a Pagan temple front rendered with pointed detail. They form a composition that an architect of the 19th century might have designed for the sake of gaining depth of shadow, but they have no consistency of purpose. Three enormous arches to arrive at three very low doorways, while the western towers, those truly grand features of a Christian church, are entirely sacrificed, and appear as if springing from the roof; almost in the same manner as a modern steeple is stuck over a portico These remarks are made with all due respect to the builders of this great work, which, as far as regards detail, is a master-piece of pointed art; and they are put forth in the absence of any positive authority, by way of accounting for the fact of the arrangement of this western end never having been imitated in any other great church of the middle ages.

* The early Christian Churches were all provided with large western porches, and of these there are many examples in later continental churches, such as the abbey of St. Ouen, and St. Vincent, and St. Maclou, Rouen, St. Germain Lauxerois, Paris, &c. but these were not carried up above a reasonable height to serve as a protection from weather, and the western fronts appear in all their majesty above them.

DESCRIPTION OF THE PLATES.

Plate 1. The West Front, shewing the three lofty pointed Arches of the Porch.—This Front is flanked on each side by an elegant tower with pinnacles. It is worthy of remark, that the three grand arches deviate considerably from a perpendicular.

Plate 2. The North-west or Bell Tower, with the North Aisle of the Nave.—This tower had a corresponding one on the south-west, which it is intended to rebuild.

Plate 3. Represents the Cathedral from the New Building on the East, to the North-west Tower, the North Transept forming a striking feature in the view.—In the centre appears the Lantern, or great Tower; at the corners turrets have recently been erected, which would have been an essential ornament to the building had they been formed upon the more proportionate model of those upon the transepts.

Plate 4. The East End.—This forms a pyramidal mass rising in three grand divisions: viz. the "New Building," the circular end of the choir, and the central tower. This view was taken from the garden of Samuel Wells, esq.

Plate 5. The South Transept, seen through one of the arches which compose two rows near the residentiary houses of the Prebendaries; these arches are supposed to be the remains of the Refectory.

Plate 6. The Cloisters.—These appendages to the Cathedral are completely demolished excepting five arches, four of which are seen in the Plate. The walls are finely tinted by time, and overgrown in a most beautiful and picturesque manner.

Plate 7. The Bishop's Palace.—In this View are seen the two oriels of the heaven-gate chamber, built by abbot Kirton. The small round porch on the right leads to a hall.

Plate 8. Is an interior View, shewing part of the Nave, three of the Arches which support the Lantern, with part of the South Transept.—A richly-carved screen forms the entrance to the choir, above which is the organ; the latter was omitted in the View, as it obstructed the prospect through the choir.

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PETERBURGH.

ABBOTS.

Saxulf	654	Matthias	1103	Robert Sutton	1202
Cuthbald	673	Ernulf	1107	Ric. of London	1274
Egbald	—	John de Sais	1114	Wm. of Woodford	1296
Pusa	—	Henry de Angeli	1128	God. of Croyland	1299
Beonna	—	Martin de Bec	1133	A. Boothey	1321
Celred	—	W. de Waterville	1155	Henry of Morcot	1338
Hedda	833	Benedict	1177	Robert Ramsay	1346
Lay a Century in ruins.		Andreas	1193	Henry of Overton	1361
Adulf	972	Acharius	1200	Nicholas	1391
Kenulf	992	Robert de Lindsey	1214	W. Genge	1396
Elsine	1006	Alexander	1222	J. Deeping	1408
Arwin	1055	M. de Ramsey	1226	R. Ashton	1548
Leofric	1057	W. St. Edmonds	1233	W. Ramsey	1471
Brando	1066	William Hotot	1246	Robert Kirton	1496
Turold	1069	J. de Caleto	1249	Jn. Chambers, B.D.	1528
Godric	1098				

BISHOPS.

J. Chambers, B.D.	1541	*Vacant Twelve Years.*		John Thomas	174^{7}
D. Poole, LL.D.	1556	Benjamin Laney	1660	Richard Terrick	175^{7}
E. Scambler, D.D.	1560	Jos. Henshaw	1663	Robert Lamb	176^{4}
Richard Howland	1584	William Lloyd	1672	John Hinchliffe	176^{9}
Thomas Dove	1600	Thomas White	1685	Spencer Madan	179^{4}
William Pierce	1630	R. Cumberland	1691	John Parsons	1814
August. Linsdel	1632	White Kennet	1718	Herbert Marsh	1816
Francis Dee	1634	Robert Clavering	1728	George Davis	1839
John Towers	1638				

DEANS.

Francis Abree or Leicester	1541	William Pierse	1622	William Gee	1721
Gerard Carlton	1543	John Towers	1630	John Mandeville	1722
James Courthoope	1551	Thomas Jackson	1638	Francis Lockier	1725
John Boxall	1558	John Cosin	1640	John Thomas	1740
William Latymer	1560	Edw. Rainbow	1660	Robert Lamb	1744
Ric. Fletcher	1585	James Duport	1664	Charles Tarrant	1764
Thomas Neville	1590	Simon Patrick	1672	C. Man. Sutton	1791
John Palmer	1598	Richard Kidder	1689	Peter Peckard	1792
Richard Clayton	1608	Samuel Freeman	1691	Thomas Kipling	1798
George Meriton	1612	White Kennet	1707	James Henry Monk	1822
Hy. Beaumont	1616	Ric. Reynolds	1718	Thomas Turton	1830

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PETERBURGH.

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E.Scambler, D.D.(1)	1560	Benjamin Laney (5)	1660	Richard Terrick (12)	1757
Richard Howland	1584	Jos. Henshaw	1663	Robert Lamb (13)	1764
Thomas Dove	1600	William Lloyd (6)	1672	John Hinchliffe(14)	1769
William Pierce (2)	1630	Thomas White (7)	1685	Spencer Madan (15)	1794
August. Linsdel (3)	1632	R. Cumberland (8)	1691	JOHN PARSONS (16)	1814
Francis Dee	1634	White Kennet (9)	1718		

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Francis Abree or Leicester	1541	Hy. Beaumont (19)	1616	Ric. Reynolds (24)	1718
Gerard Carlton	1543	William Pierse	1622	William Gee	1721
James Courthoope	1551	John Towers	1630	John Mandeville	1722
John Boxhall (17)	1558	Thomas Jackson †	1638	Francis Lockier	1725
William Latymer	1560	John Cosin (20)	1640	John Thomas	1740
Ric. Fletcher (18)	1585	Edw. Rainbow (21)	1660	Robert Lamb	1744
Thomas Neville	1590	James Duport ‡	1664	Charles Tarrant	1764
John Palmer	1598	Simon Patrick (22)	1672	C. Man. Sutton (25)	1791
Richard Clayton	1608	Richard Kidder (23)	1689	Peter Peckard §	1792
George Meriton	1612	Samuel Freeman	1691	THOMAS KIPLING	1798
		White Kennet	1707		

* Poole, or Pole, a relation to the cardinal, and possessing the same papal notions, he was naturally deprived of a protestant see, in 1559, after the death of Mary; he left a legacy of money and books to All Souls college, Oxford.

† President of Corpus Christi college, Oxford, a divine of great learning and talents, whose works were collected, by the rev. Mr. B. Oley, in three vols. folio; they abound in able illustrations of controversial subjects, from which much useful knowledge might be derived, and worthy the attention of the present age.

‡ The learned professor of Greek in Magdalen college, Cambridge; he translated the English liturgy into Greek, and was also one of the translators of king James's bible.

§ Said, by Mr. Nicholo, to be author of the Life of Nicholas Ferrar, in which he was assisted by some of Mr. Peck's curious papers; he also published several single sermons and tracts, not very remarkable for logical orthodoxy. He was reputed one of archdeacon Blackburne's friends.

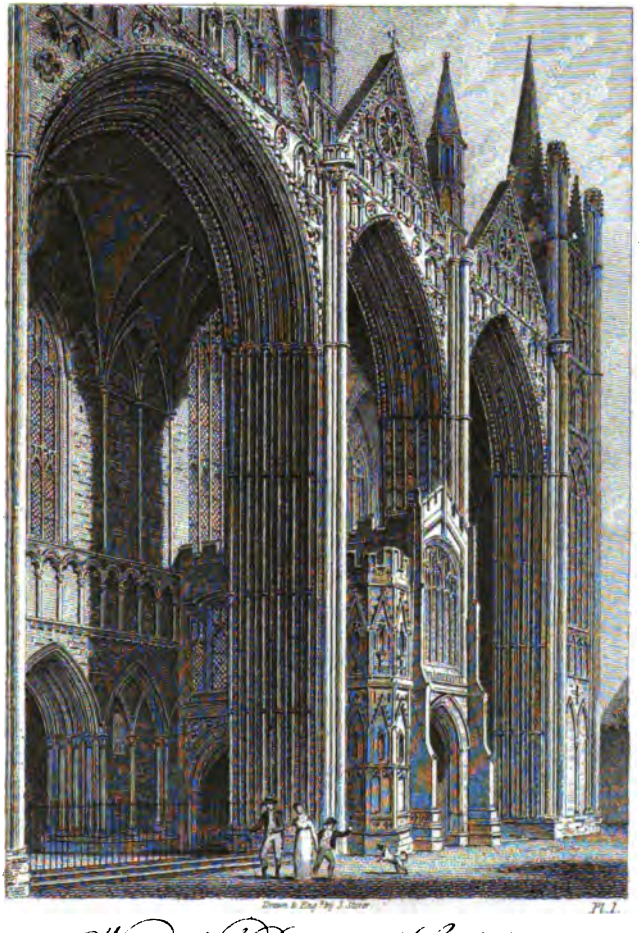
(1) Translated to Norwich.—(2) Previously dean, translated to Bath and Wells.—(3) To Hereford.—(4) Previously dean.—(5) To Lincoln.—(6) From Landaff, and thence to Norwich.—(7) Deprived for refusing the oaths to William and Mary.—(8) The very learned and pious expositor of papal idolatry in his fragment of Sanchoniathon, and the worthy ancestor of the late dramatic and moral essayist.—(9) Previously dean, a native of Dover, principal of Edmund Hall, Oxford; and a most useful writer.—(10) From Landaff, professor of Hebrew, Oxford.—(11) Previously dean, translated to Winchester.—(12) To London.—(13) Previously dean.—(14) Was also dean of Durham.—(15) Translated from Bristol.—(16) Principal of Baliol college, Oxford; distinguished for Christian rectitude of principle, as well as talents and learning.—(17) Deprived by Mary.—(18) Consecrated bishop of Bristol.—(19) Installed dean of Windsor.—(20) Consecrated bishop of Durham.—(21) Ditto of Carlisle.—(22) Ditto of Chichester.—(23) Ditto of Bath and Wells.—(24) Ditto of Bangor, and thence to Lincoln.—(25) Ditto of Norwich, and thence to Canterbury.

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Pl. I.

West end of Peterborough Cathedral.

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N.W. Tower of Peterborough Cathedral.

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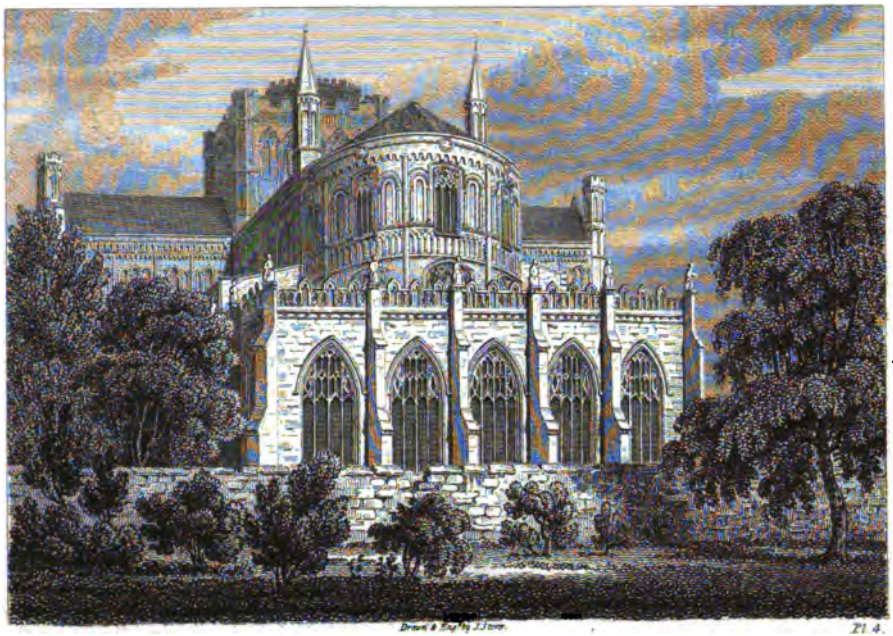
A E. View of Peterborough Cathedral.

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Pl 4.

East end of Peterborough Cathedral.

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Pl. 5.

S. Transept Peterborough Cathedral.

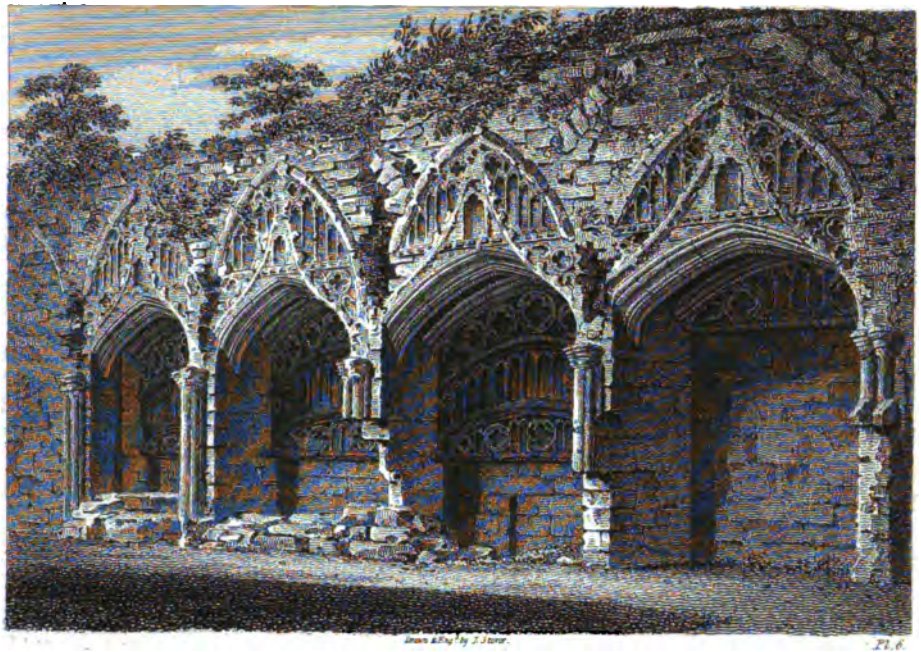
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Pl. 6.

The Cloisters Peterborough Cathedral.

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Pl. 7.

The Bishop's Palace Peterborough.

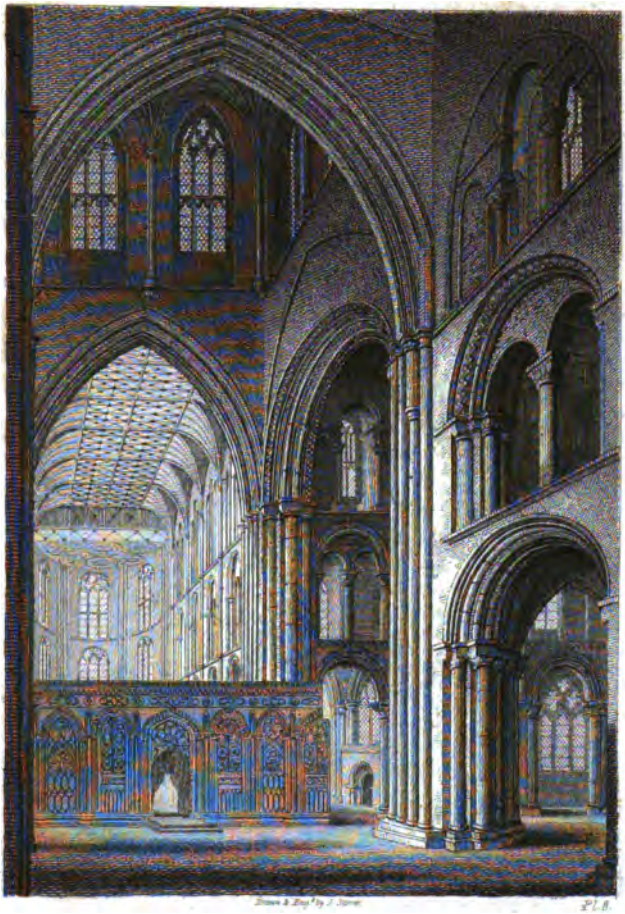
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Part of the Nave & Choir Peterborough Cathedral.

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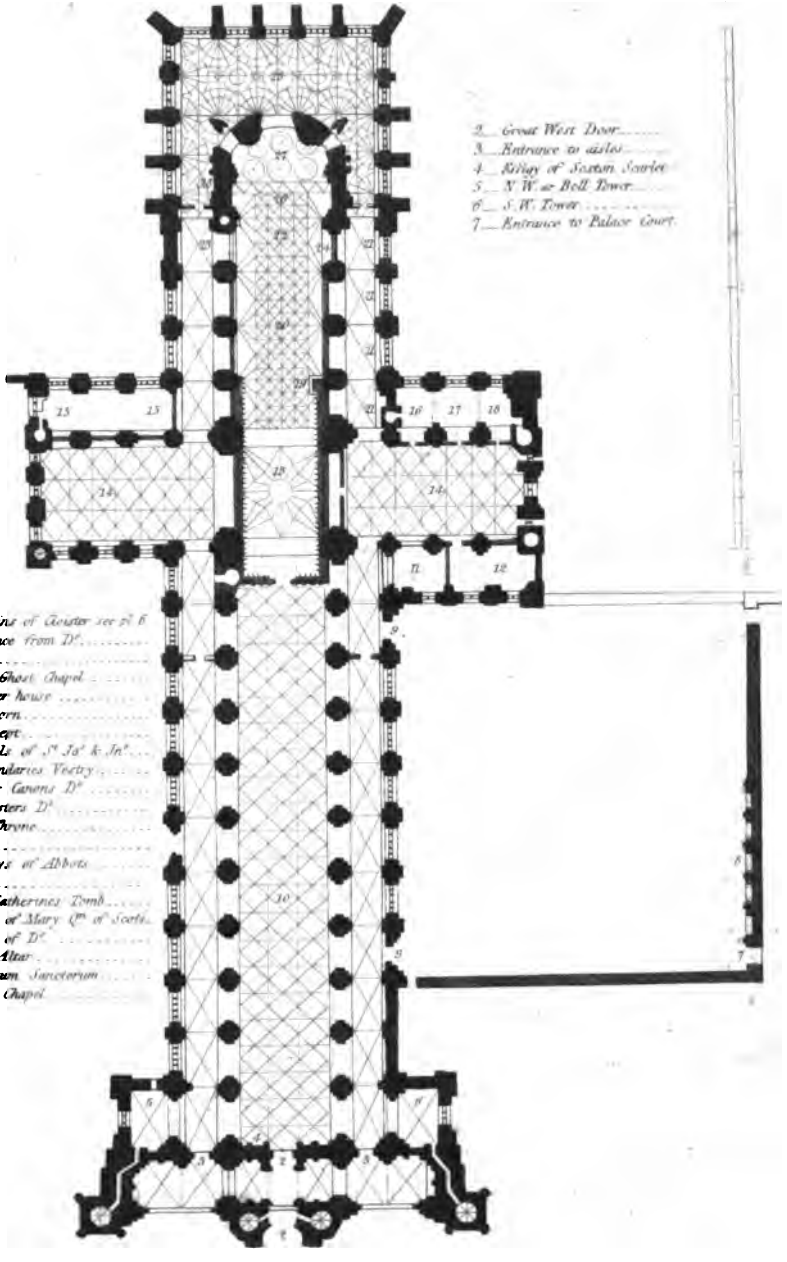
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PETERBURGH CATHEDRAL.

Shewing the groining of the Roof.



Drawn by J. Hardwick

Published June 1.1814. by Sherwood Neely & Jones

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